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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

A HINT.

'Feed my sheep.' 'Feed my lambs.

The good shepherd; the faithful and affectionate pastor, is anxious for his whole flock; for the sheep and for the lambs; for the old and the young; for the growing and for the grown. He would give to all a portion in due season. But he finds a difficulty in accomplishing, what is satisfactory to his own mind. His ministry is chiefly executed in the pulpit. And a discourse adapted to the general character of his hearers is unadapted to that of the youth of the congregation. The latter are but little benefited, for they cannot understand. In order to remedy this defect, the primitive Christians employed an order of religious teachers, denominated *catechists*, whose proper work was that of instructing the children of the Church. These were collected in a separate assembly and received instruction suited to their age and capacity. But there are but few Churches who are able to sustain a separate ministry for the young. The catechetical ministry has, therefore, long since disappeared. The office which they executed must now either be done by others, or be neglected. And a great neglect has been the consequence. The needful work, in part, has been performed by the regular minister. He has undertaken the office of acatechist. But it has been impossible for him to do it otherwise than very partially. It was one of the early customs in Connecticut, perhaps also in Massachusetts, for the minister to spend one hour, each Sabbath, in catechising the children. It was required of him by a statute of the colony. But the duty was so onerous that the law, at length, became obsolete. A week day exercise was substituted. But the children would not all be present. They could not be conveniently spared from their work. To obviate this inconvenience, the weekly catechising was dispensed with, and a monthly substituted. And when the monthly became ill attended, a quarterly took its place. Then a semi-annual. Finally there was but one catechising in the whole year. The institution had now tapered to a point, and soon became extinct. There was now no appropriate instruction for the growing lambs of the flock. Of course, the wants of the whole were but partially supplied. The deficiency became so obvious that it arrested attention, and Sabbath Schools have been instituted. Many of these, however, have possessed but feeble efficiency. Something more is needful. To supply this defect, some ministers have instituted a regular course of lectures addressed to children. These take the place of the usual sermons, once a month—oftener or less often—in different places. A benefit is thus attained; but an inconvenience is incurred. The congregation is thinned; most of them take but little interest in the service.

Who, now, can 'show unto us a more excellent way?' The writer of this article does not claim to do this. But he will venture to make a suggestion. Perhaps it is worth being made; and perhaps it is not. Why cannot every minister, in all the sermons which he composes, have a portion of each adapted to the comprehension of the young? a part which even little children can understand? And why may he not do this without any sensible injury to his discourse? Every sermon contains plain passages; many of them introduced as preliminaries; as definitions; as heads of discourse; as expositions of the text and context; as exhortations and appeals to conscience. Now may not a minister, having the benefit of the young in view, enlarge upon these parts of his discourse? Be more explicit and diffuse, than would otherwise be needful and utter much that will go to the advantage of youth without deducting from that of riper age? This is the *hint* which I submit. How much it may be turned to a good account, is not for me now to determine. If it should strike others as it does me, they will make some experiment in this way.

As an analogical illustration I will refer to an example. It was—formerly more than at present—the practice of ministers to employ a part of their time in giving expository lectures instead of regular sermons. In this way they expounded book after book, from the Old and the New Testament. President Edwards—I believe—never undertook to interpret Scriptures in this exclusive way. But he seldom wrote a sermon, or any other treatise, without commenting copiously upon some passages of the Bible. These commentaries are so numerous that a considerable volumn of Scriptural commentary might be extracted from his public writings. I once entertained the thought of composing such a book. Now as this eminent man, without ever writing a single discourse for the purpose of expounding Scripture, did, incidentally, accomplish a great deal in this line, may not much be done, incidentally, in another line? Is didactic instruction suited to the wants of those who are yet but babes in religious knowledge? And furthermore, might not ministers introduce a greater measure of perspicuity into the whole body of their sermons? And is not the case of the youth—who make a part of their audience—a consideration why they should do it? As the preacher has hearers of every grade of knowledge and capacity, should not their wants be always under his recognition? I believe it better for children 'to learn knowledge' from instructions addressed to a promiscuous audience, than from those which are brought wholly down to their own level. It keeps their attention more in an upward direction. Let their wants be constantly remembered by their minister, and may he not, in a great measure, supply them, without making it his ostensible object or exacting any expense or sacrifice to form the main body of his audience? S. F.

ONE GREAT MOTIVE TO KINDNESS.

Since we are so constituted, that trifles make the sum of human happiness, we should lose no opportunity of turning these trifles to the best account.

Besides these considerations, there is one awful and alarming fact connected with this subject, which ought to be indelibly impressed upon our minds; it is, that we have but a short time, it may be but a very short time, allowed us for promoting the comfort or the happiness of our fellow-creatures. Even if we ourselves are spared to reach the widest range of human existence, how few of those we love will number half that length of years! Even the hand that is clasped in ours, the eyes that reflect the intelligence of our souls, and the heart that beats an echo to every pulse we feel, may be cold and motionless before to-morrow's sun has set!

Were the secrets of every human bosom laid open, I believe we should behold no darker passage in the page of experience, than that which has noted down our want of kindness and consideration to those who are gone before us to another world.

When we realize the agonizing sensation of bending over the feeble frame of a beloved friend, when the mortal conflict is approaching, and the fluttering spirit is about to leave its earthly tenement; and looking back upon a long, dark past, all blotted over with instances of our unkindness or neglect, and forward unto that little span of life, into which we would fain concentrate the deep affection, that, in spite of inconsistencies in our past conduct, has all the while been cherished in our hearts,—with what impassioned earnestness would we arrest the pale messenger in his career, and stay the wings of time, and call upon the impatient spirit to return, to see, and feel, and understand our love.

Perhaps we have been negligent in former seasons of bodily affliction; have not listened patiently to the outpouring of natural feeling, and have held ourselves excused from attendance in the sick-chamber; and there has gone forth that awful sentence, 'It is the last time!' the last time we can offer the cordial draught, or smooth the restless pillow, or bathe the feverish brow!

Perhaps we have not been sympathizing, kind, or tender, in those by-gone years of familiar confidence, when we were called upon to share the burdens of a weary bosom, whose inner feelings were revealed to us, and us alone. Yes, we can remember, in the sunny days of youth, and through the trials of maturer life, when the appeals of affection were answered with fretfulness or captious spleen, when estrangement followed, and we could not, if we had desired it, then draw back the love we had repulsed. And now we hear again that awful sentence—'It is the last time!'—the last time we can ever weep upon that bosom, or lay our hand upon that head, or press a fond, fond kiss upon those closing lips. Fain would we then throw open the flood-gates of our hidden feeling, and pour forth words of more than tenderness. Alas! the once wished-for tide would flow, like the rising surf around a shattered wreck—*too late.*

Perhaps we have been guilty of a deeper sin against our heavenly Father, and the human family whose happiness he has in some measure committed to our trust. And, oh! let the young ask diligently of the more experienced, how they can escape the aching consciousness that may pursue them to the grave, and only then commence the reality of its eternal torment—the consciousness of having wasted all our influence, and neglected all our means of assisting those who were associated with us by the closest ties, in preparing for another and a better world.

Perhaps they once sought our society for the benefit of spiritual communion. Perhaps they would have consulted us in cases of moral difficulty, had we been more gracious and conciliating. Perhaps we have treated lightly the serious scruples they have laid before us, or, what is still more probable, perhaps the whole tenor of our inconsistent lives has been the means of drawing them away from the altar, on which they saw such unholy incense burning. And now, 'it is the last time'—the last time we can ever speak to them of eternity, of the state of their trembling souls before the eye of a just and holy God, or raise their fainting hopes to the mercy still offered to their acceptance, through Him who is able to save to the uttermost. Oh! for the trumpet of an archangel, to awake them from the increasing torpor of bodily and spiritual death. Oh! for a voice that would embody, in one deep, awful, and tremendous word, all—all for which our wasted life was insufficient! It is in vain that we would call upon the attributes of nature and of Deity to aid us. They are gone! It was the final struggle; and never more will that pale marble form be roused to life by words of hope or consolation. They are gone. They are gone. The portals of eternity are closed—*It is too late.*

Let it be a subject of grateful acknowledgment with the young, that to them this fearful sentence has not yet gone forth—that opportunity may still be offered them to redeem the time. They know not, however, how much of this time remains at their disposal; and it might occasionally be some assistance to them in their duties, would they cultivate the habit of thinking, not only of their own death, but of the death of their companions.

There are few subjects more calculated for solemn and affecting thought, than the fact that we can scarcely meet a blooming circle around a cheerful hearth, but one individual at least, in that circle, will be cherishing in her bosom the seeds of some fatal malady.

It is recorded of the Egyptians, that amongst their ancient customs they endeavored to preserve the salutary remembrance that they were liable to death, by placing at their festal boards, a human skeleton; so that while they feasted, and enjoyed the luxuries of this life, they should find it impossible to beguile themselves into a belief in its perpetual duration.

It is not necessary that we should resort to means so unnatural and repulsive; though the end is still more desirable for us, who are trusting in a better hope, to keep in view. Neither is it necessary that the idea should be invested with melancholy, and associated with depression. It is but looking at the truth. And let us deceive ourselves as we may, the green church-yard with its freshly covered graves—the passing-bell—the slowly-moving hearse—the shutters closed upon the apartment where the sound of merriment was lately heard—the visitations of disease within our homes—even the hectic flush of beauty—all remind us that the portion of time alloted for the exercise of kindly feeling toward our fellow-creatures, is fleeting fast away; and that to-day, if ever, we must prove to the Great Shepherd of the Christian fold, that we are not regardless of that memorable injunction—*By this shall all men know that ye are my disciples, if ye have love one to another.*—*Mrs. Ellis's Women of England.*

THE INEFFICACY OF CHRISTIANITY.

Notwithstanding the munificence of the provision made for teaching Christianity in every country where it obtains its effects on the conduct and habits of thought of the people do not appear to have been of a commensurate kind. The records of crime against person and property might of themselves prove this; but there is most ample demonstration to be found of the levity and licentiousness of the highest ranks, surpassing the profligacy of the lower. The cause of this is not *true* Christianity; it is the mode of teaching it. The practice of keeping the morality of Christianity in the background, of declaiming on the subjects of doctrine and mystery, and of deluging the country with trashy publications, which have neither reason nor common sense to recommend them to the attention of any but the weak-minded and half-educated portions of society, is well calculated to perpetuate ignorance, the parent of every suffering under which humanity writhes.

When we consider Christ's moral precepts, in connection with the nature of man, with the attention which they merit, we see how far those who teach Christianity have succeeded in enforcing their practice. It is of no use preaching to men only what the preacher may think they should *believe*, and that without appealing to reason, of which most preachers are greatly afraid. It is a most important and necessary part of a pastor's duty to show also what men should *do*. And not only is individual practice to be adverted to, but the *conduct* of man as a *social* being. It may be ticklish to give reason any share in the enforcement of doctrine and mystery, but there is no risk in giving the intellect full swing under the guidance of moral feeling.

It it admitted on all hands that God rules external nature by unvarying laws; and it is not less apparent to those who give their attention to the subject, that He governs the *moral* world also by unvarying laws. He has given to the external world a determinate constitution, and also to man's body. He has made the mind of man in perfect adaptation to all things around him; and it is surely the duty of man to exert himself to discover every law of God, relating to inward and outward things, that he may learn in what *true* obedience consists. The discovery of the laws which govern outward things and our own bodies, impresses upon us the liveliest ideas of the wisdom, power, and goodness of God. The discovery of moral laws, which must be obeyed by an inward power, exhibit His beneficence the instant we contemplate their connection with outward things and our fellow-men. In the moral precepts of Christ he does not confine himself to our duty as social beings, but shows distinctly that that duty cannot be separated from religious duty. He does not attempt to force belief, as is done by too many fallible interpreters of his words. He leaves man to judge whether he does or does not appeal to human nature, and points out the true sources of happiness. The orthodox preacher seldom thinks of studying the precepts and commands of Christ in their connection with the nature of man, and of teaching his flock to know God in His works, and above all the others in man himself. Such knowledge would lead to virtue, the want of it leads to vice. It is a very natural and far from unimportant question to ask—How comes it that so many divisions have arisen among professing Christians, so as to obstruct the progress of truth towards the improvement of mankind in moral conduct? How comes it that men differ so widely in their interpretations of the Bible? How comes it that each sect is so desirous that all mankind should agree with it alone, and so ready to condemn all who dare to call its peculiar doctrines in question? To those who have studied the nature of man, the answer to these questions is not difficult. It is enough, however, to state at present, that every human being is prone to cherish opinions which his feelings wish to be true, contrary, perhaps, to the dictates of reason. These opinions seem to himself true, because he does not consider his want of title to set himself up as a standard, by which the mental dispositions and powers of other men are to be measured. Every one possesses specifically the same mental constitution; but no two men exactly agree in the proportions to one another of the parts of which that constitution is made up.

Without adverting more particularly either to the history of Churches, or to the diversity of religious opinion, let us observe that, while the state of religion in the Christian world is such as it is, such the diversity of doctrinal belief drawn from but one source, it is of the utmost importance that mankind should have attention somewhat withdrawn from mystery, and the mind directed to and impressed, by all that Christ recommended and enjoined us to *do*. Let foolish men go on to indulge in unmeaning uneffective idealism, neglecting conduct, and yet punishing misdeeds; but let the wise remember that it is not 'the hearers of the law only that shall be justified, but the *doers* of the law. The precepts of Christ are the law, and contain the most perfect system of religion and morality ever given to the world, because it is adapted to the constitution which man has received from his Creator. But this is not yet understood. Some have affirmed that the morality of this system is impracticable; that it is too refined, too divine, for man. Some have tried to explain Christ's words so as to accommodate them more to the inclinations than to the higher powers of man. Such persons must have been weak-minded, or unwilling to discipline themselves to Christian purity. For what well-endowed being can be so inconsistent as to attribute inconsistency to that which he admits to be divine? Can he really believe that God could issue commands, knowing that they could not be obeyed to the very letter? Surely the Creator knows the capacity and power of the creature He called into existence. God is perfect, and nothing imperfect can proceed from him. Nothing can be true that is inconsistent with His moral perfection—nothing announced as having been said or done by Him, that contradicts his attributes, can be believed, come from whence it may.

It is said that God's ways are not as our ways. True it is that we are inconceivably remote from perfection. But the Creator has given us powers enabling us to determine what is just and what is unjust—what is good and what is evil—what is right and what is wrong—what is true and what is false. No one possessing such powers can believe that God can ever act unjustly—inflict evil wantonly—choose what is wrong—or speak what is false. It is utterly inconsistent in any one to call himself a Christian, and especially in any one who assumes to be a teacher of what Christ taught, and to say that any command or precept spoken by him is not adapted to the nature of the beings to whom they were addressed. Yet this has been said, though it be an affirmation that strikes at the very root of the Christian system. Such an affirmation has arisen from ignorance of the real nature of man; and while that nature is not sought out and discovered, it will be in vain to preach mystery, doctrine, or morality, with a view to induce men to amend their lives.

HOLY THURSDAY AT ROME IN 1521.

On the 28th of March, which was the Thursday before Easter, all Rome resounded with a solemn sentence of excommunication. It is the custom at this season to publish the terrible bull *in caena Domini*, which is nothing but a long string of imprecations. On the day of which we speak, the approaches to the church in which the Sovereign Pontiff was to officiate in person, were filled at an early hour by the Papal guard, and by a vast multitude that had flocked together from all parts of Italy to receive the benediction of the Holy Father. The square before the Basilica was decorated with laurel and myrtle, wax candles were burning on the balcony of the church, and beside them was elevated the sacred receptacle of the host. On a sudden the deep sound of bells reverberates through the air;—the Pope, arrayed in his pontifical robes, and borne in an arm-chair, makes his appearance on the balcony; the people fall on their knees; all heads are uncovered; the flags that were waving in the wind are lowered; the troops ground their arms; and a solemn silence ensues. After a pause of some moments, the Pope slowly stretches out his hands, lifts them up towards heaven, and then, making the sign of the cross, lets them gradually fall towards the earth. He repeats these gestures three times. And now again the pealing bells are heard, giving notice, far and wide, of the Pontiff's benediction; and next a train of priests is seen advancing, each with a lighted torch in his hand: as they rush hurriedly along, they swing their torches downwards, they brandish them aloft, they toss them wildly to and fro, like so many fires of hell; the multitude are thrilled with awe and terror; and the words of malediction roll heavily above their heads.

When Luther was apprised of this excommunication, he published the form of it, with some remarks in that caustic style which he knew so well how to assume. Although this publication did not appear till some time afterwards, we shall present some extracts from it here. Let us listen to the high-priest of Christendom, as he speaks from the balcony of his Basilica,—and to the monk of Wittemberg, who answers him out of the heart of Germany.

There is something characteristic in the contrast of the two voices.

The Pope. 'Leo, bishop.'

Luther. 'Bishop! as much as a wolf is a shepherd; for a bishop's duty is to give godly exhortations, not to vomit forth imprecations and curses.'

The Pope. 'Servant of all servants of God.'

Luther. 'In the evening when we are drunk; but next morning we call ourselves Leo, lord of all lords.'

The Pope. 'The bishops of Rome, our predecessors, have been wont on this festival to employ the arms of justice. . . .'

Luther. 'Which, according to your account, are excommunication and anathema: but according to St. Paul, long-suffering, kindness, love unfeigned.'—(2 Cor. vi. 6, 7.)

The Pope. 'According to the duty of the Apostolic charge, and to maintain the purity of the Christian faith.'

Luther. 'That is to say, the temporal possessions of the Pope.

The Pope. 'And the unity thereof, which consists in the union of the members with Christ their head, . . . and with his Vicar.'

Luther. 'For Christ is not sufficient; we must have another besides.'

The Pope. 'To preserve the holy communion of the faithful, we follow the ancient rule, and accordingly do excommunicate and curse, in the name of God Almighty, the Father.'

Luther. 'Of whom it is said: '*God sent not his Son into the world to condemn the world.*'—(John iii. 17.)

The Pope. 'The Son and the Holy Ghost,—and by the authority of the Apostles, Peter and Paul, . . . and by our own.'

Luther. 'Our own, says the ravenous wolf, as though God's might were too weak without him.'

The Pope. 'We curse all heretics:—the Garasi, the Patarini, 'the poor men' of Lyons, the Arnoldists, the Speronists. the Passageni, the Wicklefites, the Hussites, the Fraticelli.'

Luther. 'Because they have sought to possess themselves of the Holy Scriptures, and admonished the Pope to be modest, and preach the Word of God.'

The Pope. 'And Martin Luther, recently condemned by us for a like heresy, together with all his adherents, and all persons, whosoever they may be, who aid or abet him.'

Luther. 'I thank thee, most gracious Pontiff, that thou hast proclaimed me in company with all these Christians. It is an honor for me to have had my name proclaimed at Rome at the time of the festival, in so glorious a manner, and to have it circulated throughout the world with the names of all those humble confessors of Christ.'

The Pope. In like manner, we excommunicate and curse all pirates and corsairs.

Luther. 'And who is the greatest of all pirates and corsairs, if it be not he who takes souls captive, and delivers them to death?'

The Pope. '. . . especially such as infest our seas.'

Luther. Our seas! St. Peter, *our* predecessor said: '*Silver and gold have I none,*' (Acts iii. 6,) Jesus Christ said, '*The kings of the Gentiles exercise lordship over them; but ye shall not be so.* (Luke xxii. 25.) But if a wagon laden with hay must give way to a drunken man, how much more fitting is it that St. Peter and Christ himself should give way to the Pope!'

The Pope. 'In like manner we excommunicate and curse all those who falsify our bulls and letters apostolical.'

Luther. 'But God's letters,—God's Holy Scriptures,—any one may condemn and burn them.'

The Pope. 'In like manner we excommunicate and curse all those, who intercept any provisions on their passage to our city of Rome.'

Luther. 'He snarls and bites like a dog that is battling for his bone,'

The Pope. 'In like manner we condemn, and we curse all those, who withhold any privileges, dues, tithes, or revenues belonging to the clergy.'

Luther. 'Forasmuch as Christ hath said, '*If any man will sue thee at the law and take away thy coat let him have thy cloak also*;' Matt. v. 40,) and ye have now heard our commentary thereon.'

The Pope. 'Whatever be their station, dignity, order, authority, or rank, be they even bishops or kings.'

Luther. ''*For there shall be false teachers among you who shall despise dominion and speak evil of dignities,*' saith the Scripture.'' (Jude 8.)

The Pope. 'In like manner we condemn and curse all who in any manner whatsoever shall molest the city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica, the patrimony of St. Peter in Tuscany, the duchy of Spoleto, the marquisate of Ancona, the Campagna, the cities of Ferrara and Benevento, or any other city or territory belonging to the Church of Rome.'

Luther. 'O, Peter, thou poor fisherman! how hast thou become master of Rome and so many kingdoms besides? I bid thee all hail! Peter! king of Sicily! . . . and fisherman of Bethsaida.'

'The Pope. 'We excommunicate and curse all chancellors, counsellors, parliaments, procurators, governors, officials, Bishops and others who shall resist any of our letters admonitory, permissive, prohibitory, mediatory, or executive.'

Luther. 'For the Holy See seeks only to live in idleness, pomp and debauchery,—to rule and intimidate,—to lie and deceive,—to dishonor and seduce, and commit all kinds of evil in peace and security.'

'O Lord, arise! it is not so with us as the Papists pretend; thou hast not forsaken us, neither are thine eyes turned away from us.'

Such was the dialogue between Leo the Tenth at Rome, and Martin Luther at Wittemberg.

The Pontiff having concluded his anathemas, the parchment on which they were written was torn up and its fragments scattered among the people. The crowd was instantly thrown into violent commotion, every one rushed forward eager to seize a scrap of the terrible bull. These were the holy relics that the Papacy offered to its followers on the eve of the great day of grace and expiation. The multitude soon dispersed, and the neighborhood of the Basilica resumed its accustomed stillness.—*D'Aubigne's History of the Reformation.*

THE FATHER.

He should be the presiding genius at the domestic board, and let his influence be felt through all the channels in which it can be made to flow there, in the formation of the character of the household, and especially of the younger members of it. And yet how often do many of our most affectionate, intelligent, and even pious fathers fail of doing their duty in this respect. How often has the faithful wife to conceal her disappointment, and sometimes to suppress her tears, while, after toiling to render *the only hours of the day* that bring her husband and the little ones whom they love together, the occasions of happy domestic enjoyment, of mutual improvement, and of a father's instructions and discipline, she finds him full of a restless impatience to have the meal ready even before the appointed time; hurrying through it himself in silence, or if speaking, using only the necessary household words, with an occasional suggestion to others to make that despatch, of which he sets so striking an example. The children, too, have been made ready by maternal care, neat in their appearance and smiling in their looks, to greet on his return one whom they reverence and love, and to gain, if possible, a few moments of his attention. But business presses,—letters must be written,—customers must be secured,—bargains must be made,—money must be saved or accumulated,—and the wife and children are neglected. Had not the father better be the poorer at the end of the year, by some hundreds or thousands, than thus to sacrifice to mammon the dearest interests of the little flock which God has entrusted to his care? He knows not what he loses, till he makes a fair trial of doing his duty in this particular,—how much of positive enjoyment, daily, of the purest and most exquisite kind; how much of the affectionate attachment of his wife and children; how much of one of the most favorable seasons of all his intercourse with them, for elevating his own and their character in true politeness, in benevolent feeling, and in intellectual and moral culture.—*Mother's Magazine.*

[From the New York Evangelist.]

HORRIBLE OUTRAGE.

It seldom falls to the lot of a journalist to record an example of such cool blooded atrocity as the following:

Some months since, a small band of Seminole warriers surprised a little settlement in Florida, and captured six men, with their wives, and several children; and instead of putting them to death according to their usual practice, carried the whole party to their villages, where of course by the Seminole *municipal law*, they were retained as slaves. Their masters required of them only the usual services of slavery, merely condemning them to severe and continual labor, with fetters and many stripes; merely seperating husbands and wives, and parents and children; compelling them to work at different points in the country, where they could have no intercourse with each other, and inflicting olny such punishments and tortures us are legalized by the *municipal law* of the tribe. The Indians in one of their removals in search of food, wandered down to the extreme southern point of the peninsula, and the captives were left in care of a very small guard. The husbands, in looking upon their wives and little ones, conceived the awful design of murdering their masters and making their escape. The spirit of munity unhappily prevailed. Several of the Indians were barbarously slain, and the remainder put to flight. They then stole a small vessel belonging to their masters, on board of which the whole number embarked, and made sail for another port. Being without a compass, they were driven at the mercy of the waves, until they came in sight of one of the British Islands, when they made for port. They made known their story, and instead of sending them immediately back to their masters in Florida, the British authorities had the audacity to consider them as free. Their course will certainly be viewed with amazement by all who hold men as property by the power of municipal law. It has excited the indignation of every Seminole, and they have made a spirited demand upon the British government both for indemnity for the stolen vessel, and for the murderers themselves that they may be punished according to Indian laws, intimating in terrors not to be mistaken, that a refusal of this just demand would be considered a sufficient cause of war. It is probable that Great Britain will not dare to bring upon herself the righteous indignation of the slaveholding powers, by refusing to give the murderers up.

In addition to the above, we learn that a Redouin chief has just arrived at Washington, as ambassador from several powerful tribes, charged to demand from our government the children of all Americans who have formerly escaped from captivity on the desert. He urges with great power the principles of the late decision of the Supreme Court, and has already discovered several whom he is ready to identify before a justice of the peace. It is difficult to perceive how this demand is to be denied, or evaded, without striking a blow at the 'peculiar institutions, of the South.

THE HOUSE OF HIDDEN PRAYER.

Near the margin of one of those beautiful bays which indent the picturesque shores of the South Sea Island stood the lowly hut of the native chieftain. Tall in stature, noble and prepossessing in appearance, respectable in rank, and allied by marriage, to the reigning family, Pohueta exerted no ordinary influence over his own tenantry and the inhabitants of the island in which he was a chief. The spot selected for his abode, was one of great natural beauty, and unusual convenience. A winding stream, originating in a fountain on the side of a neighboring hill, rippled along its pebbly bed near the end of his dwelling, and a few yards in front of the rising ground on which it stood, a fine level beach of sand and shells, and fragments of coral, bordered the smooth surface of the sea. Rockfish of every diversified color and form were seen sporting among the corallines that adorned, as with gay patteres, the sandy or rocky bottom of the bay, while the feathered tribes sung among the trees on the shore.

Pohueta was, however, an idolater, and a savage warrior, and had often led his own tribe, or associated with other chiefs, had conducted the inhabitants of his native island to the field of battle. Often too, had he joined in the Pagan procession, or the rites of sacrifice in the idol temple. The spot he had selected for his dwelling, though rich in the varied charms of nature, was wild and uncultivated; idolatry presented its proprietors no inducement to industry, and when not engaged in war, athletic sports, or fishing, Pohueta passed his days in that luxurious indolence which is so congenial to the untutored savage, and prevailes so extensively among semi-civilized communities of men.

Fifteen years ago idolatry was abolished, and the sublime and humanizing religion taugh: in the Bible, introduced to this and the neighboring islands. Pohueta and Teraimano, his wife, were among those who experienced its sacred influence, and were raised thereby, not only to a participation of hopes full of immortality, but also to habits of industry, and the enjoyments of organized society and domestic life.

A neat and spacious house, with white-washed walls, glazed windows, and boarded floors, was erected for their abode, instead of the lowly leaf-thached hut in which they had been accustomed to sleep on the earthen floor. Two stately trees spread their umbrageous branches in front of the dwelling, while the lofty cocoanut, crowned with a graceful plume of verdant leaves, waved over it with every passing breeze. The wilderness around was cleared, and an extensive garden enclosed, in which oranges and lemons, plantains and bannanas, sugar-canes, papaws and pine-apples, yams, and other edibles were seen growing with all the luxuriance of inter-tropical vegetation.

A friend one day visiting Pohueta, took a walk in his garden, and after straying a ong the paths, (some of which were covered with sand and shells from the sea beach,) arrived unexpectedly at what appeared to be a little native arbor or summer-house, built with the erect branches of the hibiscus, and placed in the embowering shade of the adjacent trees. On entering it he found the floor covered with a native mat; near the window stood a small rustic table, beside it an equally rustic seat, and on a shelf in one corner, lay a copy of the Scriptures and a hymn book, in the native language. There was something in the peaceful seclusion of this retreat, that seemed to invite to meditation, and every thing around appeared to elevate the mind with enlarged conceptions of the wisdom and goodness of the Creator.

After enjoying for a few minutes the cool shelter it afforded, the visitor was retracing his steps, when he met his friend, and enquired to what use it was appropriated. 'That,' said Pohueta, turning to the little summer house, 'is a *fare bare huna*,' (house for hidden prayer;) and many are the hours I have passed in the retirement it affords.'

His friend afterwards learned that every morning and evening Pohueta was accustomed to spend some time in this place in reading, meditation, and prayer.

The conduct of Pohueta, in this respect, was not singular, private prayer was almost universal among the people, and attached to many of the cottages in the settlement, might be seen a small house for hidden prayer, situated in the garden or shrubberies by which they were surrounded.—*Rev. W. Ellis.*

[From a sermon in the Monthly Miscellany by Rev. Mr. Bellows.]

MERE MORALITY AND NO RELIGION.

'*Mere morality*' and '*no religion*' these are terms of reproach often cast upon our denomination. I wish we deserved to be reproached with mere morality. For what is it? Does morality acquire any new meaning or limitation, by the prefix of 'mere?' Is not morality 'mere morality' always? And what is religion or piety but the nurse of morality? Are not goodness, truth, justice, purity, the ends of being; and the worship and service of God singly designed to promote these disposition? Is the worship of God an end, in itself, independent of the state of mind it begets? Is God worshiped to make *him* happy, or *us*, to please him, or to elevate and bless us? Piety is the reverence which a moral being necessarily pays to infinite purity and goodness. But as the Supreme Being himself has morality without piety, so morality is the end and piety, the means. Morality is more and greater than piety. It is the root of piety and also its fruit. Upon moral principle and moral dispositions is our reverence of the Supreme good based; and that reverence in turn forms us into the same image. 'Mere morality' is the only true aim of life and immortality. As we pursue it here, so must we pursue it forever. Its laws are eternal, unchangeable. Doctrines, and creeds must decay, worship and religious forms change, new light will dispossess the world of the greater part of its most cherished conception of piety. Right and wrong, justice, truth, brotherly love, can know no variableness, or shadow of turning. Piety indeed must always continue and increase, but it is only one of the fruits of a faithful moral spirit. Morality covers the whole ground. Goodness is obedience to the moral law. It comprehends piety, benevolence, self-respect, and every thing most valuable in time or eternity. Goodness is the most comprehensive term applied to character. It is the loftiest, that alone from which the modesty of Jesus shrunk, and which he ascribed to God, as in its absolute sense his exclusive attribute.

Jesus was the noblest exhibition of 'mere morality' the world has ever seen. He had the profoundest respect and most practical reverence for the moral law, for goodness. In defending himself against the slanders of the Jews, he appealed to his life and conduct, not to his professions of piety, or to his prayers. And it is remarkable, that those who raise the cry against mere morality, do not observe that it was more in defence of morality than of piety that Jesus came into the world and directed his exertions. The Jewish piety had outlived its morality. Of worship and sacrifices and pious observances they failed not, and had more than enough, but in good works and moral principles they were miserably deficient. Indeed piety is of much more easy and natural growth than morality. The fear of God is a more universal sentiment than the love of truth and justice. Piety is an emotion, morality a principle. To feel is easier than to be, or to do. And while in our quiet hours and churches, we are capable of worshipping God in sincerity, we may still in the busy and passionate season of life, find it a very difficult matter to hold fast to our integrity.

Thus it is, that we have enough examples in the Bible of men of true religious sensibility, who were weak in moral principle. We have examples of beautiful piety united with bad morality. David felt the beauty of holiness and glowed with rapture as he contemplated the Divine character. Of all men that ever lived, before or since Christ, he best deserved the reputation of piety. I need not dwell here upon the painful subject of his guilt, upon his want of mere morality. But where shall we look in the Bible for an example of a righteous, moral man, who is held up to blame for his want of piety. The test which Jesus applies to those that boasted of their good lives, was never higher than that of morality. The one thing lacked by the young man, who asserted his own moral strictness, was sincerity, and practical goodness. Jesus required him to do only what his own professions demanded before he received him as his disciple.

You will greatly mistake me, my friends, if you imagine these observations to be directed principaly against others. Let us take them to ourselves. We have to bear the stigma of 'mere morality.' Let us use it, as the early Christians did the scandal, of the cross, make it the standard under which we conquer. We do not deserve this honorable censure. Were we as moral this charge supposes, the Christian world could not withstand our influence and all the the pure would flock about our banner. There is nothing the world honors half as much as moral rectitude, because it is the rarest of all excellencies. Piety is suspected, confined within the church, comparatively a peculiar and unintelligible thing. Goodness speaks all languages and commands universal respect and confidence. We preach and make our creed, that religion consists in a scrupulously virtuous life. Large bodies of our fellow Christians deride or deny the theory; but do they not deny it as a theory, and because they do not see its practice? Would they deny it in the instance of a thoroughly upright and pure man, or of a body of men? Have they ever had a chance to deny it? For who of us, much less what body, have carried into life and action our own idea of 'mere morality.'—*Monthly Miscellany.*

CHRISTIAN REGISTER.

BOSTON, MAY 7, 1842.

MR KIRK'S TRANSLATION OF GAUSSEN ON INSPIRATION.

In our last number, at the request of the Publishers of the work, we gave a place in our columns to a letter of Dr. Woods of Andover, commending Mr. Kirk's translation of Gaussen on Inspiration. We have received from an esteemed correspondent the following communication on this subject. We are sorry that our course does not approve itself to his judgment. It was not adopted without thought or consideration. It will appear from the date of the letter of the Publishers, preferring the request, that it was made some two or three weeks ago. It seemed to us at the time rather an unusual demand upon our courtesy and liberality, more especially, as it was unaccompanied by a copy of the work in question, from an examination of which we might judge ourselves of its merits. We therefore delayed acting upon the request, in the hope of being able to look over the work, and accompany the letter with some remarks expressive of our concurrence, or our dissent from the commendations of Dr. Woods. Not finding opportunity for this, we determined to publish the letter in the way we did, for the following reasons. 1st. Because the Boston Recorder has, in one or two instances, within the year past, published advertisements or notices of Unitarian tracts or books, and we wished to more reciprocate the courtesy, and show the Publishers in question that the confidence in our liberality, implied by the application, was not without foundation. 2. Because we believe they, who 'prove all things,' will be more likely to 'hold fast that which is good,' than they who prove only one side; and upon this question of inspiration, and upon all questions touching Christian doctrine and truth, we are willing that persons should read whatever can be said on both sides. It has been our constant call upon men to do this. It has been our great complaint against the orthodox community that they would not do it. 3. Because we did not consider the question of inspiration a sectarian or party question, and had supposed that a view of this subject might be presented, which would generally be approved by the intelligent and reflecting of all denominations. Our fourth and last reason was, that it afforded us a fiting occasion and opportunity to make some remarks of our own upon the subject, in which we thought we had presented (may we be pardoned our presumption herein,) a brief abstract of the arguments against a plenary verbal inspiration, which, on the supposition that Gaussen's book advocated this theory, would counteract its influence upon the mind of any one, who should be induced by the reference to the book in our paper to read it.

With regard to the advertising of orthodox books, that is a matter entirely in the hands of the Publisher and Proprietor of the Register, and not subject to the supervision of its Editors.

GAUSSEN ON INSPIRATION.

Messrs. Editors,—The last Register came to my hands just as I was reading Mr. Kirk's translation of Gaussen's work on the Inspiration of the Scriptures, and I confess I was rather surprised that you should have given so conspicuous a place to a commendation of a book, with which you acknowledge yourselves to have no acquaintance, when the sources of that commendation might have excited a reasonable suspicion that the 'theory,' which the book was meant to sustain, was one which you and most of the readers of the Register would consider unsound. It seems to me a stretch of liberality, to which we are not called by any law of justice or love, thus to publish the praises of works which we believe false in doctrine and injurious in tendency. On the third page of the same Register appears an advertisement of 'a new and valuable book,' accompanied with high recommendations from Trinitarian journals, which book, 'The Philosophy of the Plan of Salvation,' I am sure you would not put into the hands of any parishioner or friend as a 'valuable' exposition of Christianity. You will not take it unkindly, I trust, if I ask whether you are not carrying your courtesy to Publishers too far.

Your readers ought perhaps to be informed of the character of Gaussen's volume, which the Publishers have pronounced 'a work of merit.' In this opinion many will doubtless agree with them, for the book is written in rather a plausible way and without unfairness towards those whose views it is meant to overthrow. The weak points in the writer's argument are covered over, not with much ingenuity of logic, but with such expressions of reverence for the Bible, and such vagueness of statement as with many persons are more effective than the best reasoning. The theory which Gaussen advocates is one which a writer in the last number of the Christian Examiner, has said, that he 'presumes that no one at the present day would maintain,' viz., 'that the very words of Scripture were dictated by the Divine Spirit.' This doctrine Gaussen and his translator maintain in its fullest extent. Every word in the original text of the Old and New Testaments was written under the immediate dictation of God. Every part of the Bible is therefore of equal authority; and although the Divine Spirit is supposed to have made use of the peculiarities of mind and style which naturally distinguished the several penmen, yet all between the covers of the Bible is litterally and equally Divine—a stream flowing directly from the Infinite Source of truth. The larger part of the volume is occupied with a statement of this 'theory,' and a consideration of the objections that may be brought against it, or the opposite explanations or 'evasions' of inspiration that have been presented. The part given to the proof of so extravagant a doctrine, as one might anticipate, is comparatively small. The argument, when reduced to its real dimensions, rest on three passages of Scripture, viz., 2 Timothy, iii. 16; 2 Peter, i. 21; 2 Peter iii. 16. On this slender basis is erected the enormous requisition upon our faith which I have described. Slender, I call it, because the first only of the three passages can with any propriety be said to express the doctrine of plenary or verbal inspiration of the Scriptures, and the first of them confessedly admits of variety of interpretation. Other passages indeed are adduced, but the writer seems not to be aware how far they fall short of the point on which it is his wish to make them bear.

Will you allow me to add two remarks on this important subject, which I cannot but regard as lying at the foundation of any proper discussion respecting the inspiration of the Bible? In the first place, the distinction should never be overlooked between the different capacities which the same persons sustained as teachers and as writers. The inspiration which belonged to Moses and the Prophets or to the Apostles as specially authorized to promulgate divine truth orally, is one thing; the inspiration which may be supposed to have guided them when they undertook to commit this truth to writing is another thing. The two are independent of one another; the latter is not a necessary consequence nor inference from the former. The authors of our sacred books may have been miraculously inspired in their reception of the Divine will, and yet have been left entirely to themselves in the composition of the works which bear their names. This distinction is of vital moment, but is seldom regarded. Gaussen perpetually confounds the one inspiration with the other; and even the author of the article in the Examiner to which I have referred, although he evidently had this distinction in his mind, is not so careful as he might have been in keeping it clearly before his readers.

In the second place, inspiration of the writers, *as writers*, is no where in the Bible claimed for the authors of the Jewish or the Christian Scriptures, if we except the single passage in 2 Timothy, iii. 16, the precise meaning of which is too uncertain to allow of its being made the sole support of any theory. Gaussen admits that the testimony of Scripture on this subject can alone be decisive, and I have no hesitation in saying that the Scriptures do not claim for themselves as writings to have been inspired, or dictated by God to those who wrote, *while they were writing*. The authority of the Bible rests on other grounds, to wit, the credibility of those whose accounts are here transmitted to us, and the inspiration which was granted to them or most of them long previously to, and independently of, yet so as to constitute a preparation for writing.

ARE UNITARIANS BIGOTED AND INTOLERANT?

Messrs. Editors,—In the Rev. J. F. Clarke's letter, published in your paper of last week, in which he gives his reasons for inviting into his pulpit a man who is the opponent and denouncer of Unitarians, there is a passage which I should like to see explained. Mr. Clarke says, 'There are men among the Unitarians who are as bigoted and intolerant as the greatest bigots among the other denominations.' This looks very much like bringing 'a railing accusation;' and for one, believing that the Unitarians are liberal and consistent in their professions of liberality, I cannot but regard this as a very serious charge against the denomination, and should like to see some proofs and specifications thereof. To what does he allude?

There is another passage also in Mr. Clarke's letter which I read with astonishment and pain; it is where he speaks of 'a reverend divine at the dedication of Park Street Church, instead of praying for their [the Unitarian's] conversion, *praying for their damnation.*' This fact was altogether new to me; and the idea is so shocking, that I should be slow to believe it on any single individual's assertion, even were he present and thought he heard the blasphemous petition. I had rather believe he misapprehended the language of the prayer. Such a charge ought not to be made, unless it can be substantiated in the most irrefragable manner, by two or more witnesses. Whether our Orthodox brethren suffer it to pass unnoticed or not, I for one regret to see it made, and trust that Unitarians themselves will not credit it, till the most satisfactory evidence of its truth is brought forward. GRIFFIN.

For the Register and Observer.

A LITTLE EXPERIENCE.

I was much impressed by the truth of a remark I heard lately, that the relating of humble experiences had done as much for the cause of Christianity as all the preaching and theorizing of our most learned and pious divines, and although I could not agree entirely with the breadth of the statement, I could not but feel such means have done much and are in fact the only method by which some minds can ever be moved and brought to the knowledge as it is in Jesus. And in reflecting on the subject, I came to the conslusion that it is our obvious duty to give an accurate account of our feelings on the subject and the course of our progress, if we have made any, in heavenly matters, to be as a kind of chart for others to travel by who wish to be on the same road, and to awaken in the minds of the indifferent an interest in the possession of the one thing needful. As my own may be a trifle in the scale, I would cheerfully submit it to the perusal of all, feeling it can do no harm, and may do some good.

My first ideas of religion were derived from very strict orthodox people with whom I lived, and in whom I placed the utmost confidence, as I was very young, looking to them almost as oracles, as they were very old, and I am satisfied very sincere Christians. I felt or thought I felt the truth of all they said, but I could not embrace religion under their tenets—because I could not see the beauty of it.

I could not harmonize in my mind its different parts. I could not imagine the Deity's leaving heaven to suffer on the cross to appease himself because the sins of the world had merited his vengeance, nor conceive that act being the means of cleansing all future generations from sins committed subsequent if they believed this plan of redemption, which in spite of all I could do would appear to me in a ridiculous light. I could form no definite idea of God as three persons, and with such notions I could not pray to him with any faith.

I left those kind friends when about fourteen years old, and leaving them I left for the time, all serious thoughts on religious subjects. For about five or six years I attended divine worship but seldom; when I did it was with Universalists, and rather as an irksome duty than as a pleasure, and usually to doze away the time longing for the end of the sermon. The first serious and realizing thoughts I had again on the subject were suggested by a private conversation I had with some intimate friends of the Unitarian faith, in which they described to me their feelings and the manner in which they were led to the subject. I was astonished to find how much I had been mistaken in ideas of the Unitarian doctrines, for I had been taught to look at them and did consider them a species of infidelity. My judgment had been influenced a great deal by the appearance of coldness and indifference in religious matters in the few Unitarians with whom I had come in contact previously, and it appears to me now almost unaccountable how men, with such beautiful views and pure faith in Christianity can be so inactive and possess so little earnestness in winning souls to Christ. How can those who have tasted of that refreshing fountain of which our master says, 'if ye drink ye shall never thirst,' who have experienced the joy of believing—how can such need any further prompting to urge them to be active and zealous in pointing out to a weary, sin-sick world, the way to this fountain, the source of this pure joy?

What should we think of a traveller, journeying across a barren desert with a large caravan, whose parched lips had longed in vain for water for weeks—if he should perchance espy in the distance a green oasis with gushing springs of water, and should leave the course himself without one word of advice to his suffering fellow-travellers, and having refreshed himself and filled his water vessels, should return and travel on with them without imparting to a single being the valuable information he possessed, which he knew would be the means of saving many who were perishing around him, and cause a thrill of joy to light up their almost exhausted frames? But I am wandering from my own experience; and it was not my intention to preach. About one year since, I came across that beautiful little book of Dr. Ware's, on the Formation of the Christian Character, which made a great impression on my mind and judging from its effects on my feelings, I would recommend it to every one who begins to feel an interest on the subject. I then began to read the Bible diligently, and to endeavor to settle in my own mind, by reading various commentators of different persuasions, the most rational interpretation; for there yet existed in my mind many old and strong prejudices which it required much reasoning to eradicate, but as I let in the pure light from the true source, the mists and doubts were expelled, and I felt truly like one 'coming from darkness into light'—that true light, which, if used rightly, will make us all happier and better. Religion now appears to me with these new views—something which is perfectly practical, on my right hand and on my left, and so simple that truly he that runs may read, and the way-faring man though a fool, may not err therein. Whereas, with my former views, the path to heaven was shrouded to me in mysticisms and doubts, and I must say, I never found any person who could or *would* point it out to me with any simplicity according to those views, for which I never have found any foundation in the teachings of Christ.

E. N.

TEMPERANCE.

We have received a document, 'Proceedings of the Congressional Total Abstinence Society, at a meeting held in the Hall of the House of Representatives, Feb. 25th, 1842,' which we have read with the deepest interest. Among the many mournful exhibitions of passion and party spirit that have been presented at Washington during the past winter, it is gratifying to have some evidence that the nobler principles and affections of our nature are not utterly extinct in the breasts of some, who have attained to no enviable fame in the political arena, and while we rejoice in the progress which the temperance cause is making in every quarter of the land, we doubly rejoice, we hail it as a glad omen of the future wise and prosperous management of our public affairs, that so many of the ablest and most prominent men of Congress have become its advocates.

The influence of this Congressional movement will be felt not only at the capitol, but in all parts of the country. The following passage is from an eloquent speech of Mr. Marshall of Kentucky.

'It does appear to me, that if the loftiest among the lofty spirits which move and act from day to day in this Hall—the proudest, the most gifted, the most fastidious here—could hear the tales I have heard, and see the men I have seen, restored by the influence of so simple a thing as this temperance pledge, from a state of the most abject, outcast wretchedness to industry, health, comfort; and in their own emphatic language, to *peace*, he could not withhold his countenance and support from a cause fraught with such actual blessings to mankind. I have heard unlettered men trace their own history on this subject through all its stages, describe the progress of their ruin, and its consequences, paint, without the least disguise, the utmost extent of degradation and suffering, and the power of appetite, by facts which astonished me—an appetite which triumphed over every human principle, affection, and motive, yet yielded instantly and forever before the simple charm of this temperance pledge. It is a thing of interest to me to hear a free, bold, strong-armed, hard-fisted mechanic relate, in his own nervous and natural language, the history of his fall and his recovery. And I have heard him relate how the young man was brought up to labor, and expecting by patient toil to support himself and a rising family, had taken to his bosom in his youth the woman whom he loved—how he was tempted to quit her side, and forsake her society for the dram-shop, the frolic, the midnight brawl—how he had resolved, and broken his resolutions, till his business forsook him, his friends deserted him, his furniture seized for debt, his clothing pawned for drink, his wife broken-hearted, his children starving, his home a desert, and his heart a hell. And then, in language true to nature, they will exultingly recount the wonders wrought in their condition by this same pledge. 'My friends have come back, I have good clothes on, I am at work again, I am giving food and providing comforts for my children, I am free, I am a man, I am at peace here. My children no longer shrink cowering and huddling together in corners, or under the bed, for protection from the face of their own father. When I return at night they bound into my arms and nestle in my bosom. My wife no longer with a throbbing heart and agonized ear, counts my steps before she sees me, to discover whether I am drunk or sober; I find her now singing and at work.' What a simple but exquisite illustrations of a woman's love, anxiety, and suffering! The fine instinct of a wife's ear detecting from the intervals of his footfall, before he had yet reached the door, whether it was the drunken or the sober step, whether she was to receive her husband, or an infuriated monster in his likeness. I say, sir, these things have an interest, a mighty interest for me; and I deem them not entirely beneath the regard of the proudest statesman here. On my conscience, sir, I speak the truth when I say that, member of Congress as I am (and no man is prouder of his commission,) member of Congress as I am, if, by taking this pledge, it were even probable that it would bring back one human being to happiness and virtue, no matter what his rank or condition; recall the smile of hope, and trust, and love to the cheek of one wife, as she again pillowed it in safety, peace, and confidence upon the ransomed bosom of her reclaimed and natural protector; send one rosy child bounding to the arms of a parent, from whence drunkenness had exiled it long, I would dare all the ridicule of all the ridiculous people in the world, and thank God that I had not lived in vain. And sir, I have had that pleasure.'

For the Register and Observer.

THE DEATH OF A SISTER.

'In the midst of life we are in death.'

We, who dwell in large cities, and who are engaged in the never ending scenes of active business, are too apt to overlook the great end of our earthly existence; and it is only by some sudden and overwhelming domestic affliction, that we are brought to regard, with feelings of truthful convictions, 'that in the midst of life we are in death.'

Is it not good, therefore, that we are occasionally thus admonished of our utter dependence upon the will of a Supreme Ruler? If it were the lot of any one to spend a long life, without being once called upon to pay the last earthly tribute, to some departed relative or friend, he might, in his constant desire to treasure up the perishable things of this world, become wholly insensible of the divine command —'Be ye also ready—'

These reflections have been induced by a recent event, in which a beloved sister, in the very flower of her youth, was cut down, and is now numbered with the dead.

I was called to see her, but a few days before her already wasted and emaciated form—the abode of that spirit which hath since fled—ceased to give evidence of life. How painful was the scene. At the bedside were gathered around a widowed mother—brothers, sisters and friends, each striving with the other, as if to excel in some kind office, which should if possible, alleviate—even for a moment, the terrible bodily agonies under which she constantly suffered. Yet, it was a scene full of instruction, and withal, beautiful. Perfectly resigned, she seemed only awaiting the call of the angel of death. 'Weep not for me' she would say.

She seemed assured that our Savior, who suffered death upon the cross, that the sins of men might be forgiven, was her rock of salvation, and that the dissolution which was about to take place, was but a stepping-stone to another and brighter world,—a world where there is no more sorrowing forever. And when death at length drew the thin veil which shut her from our gaze, we felt indeed that our loss was her gain.

The ceremonies of her burial, though not unusual were nevertheless solemn. Gathered into the house of mourning, the friends and relatives of the deceased were reminded by the village pastor, in allusion to the event which had brought them together, that such was the end of human life; and deeply did he impress this awful truth upon their minds,

Within the family burial place, which lies in a deep valley, and hidden to view, except to those who seek it, at a distance from the road side, we laid her earthly remains. It is a secluded spot, yet an appropriate deposite for the dead.

A select choir, comprised of her companions and friends, closed the ceremonies of the occasion, by singing over her grave, the beautiful hymn, commencing,

'Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.'

* * *

CORRESPONDENCE.

Geneva, Kane Co., Ill., April 9th, 1842.

Messrs. Editors,—I have been pleased to notice in the Register a communication from the Gen. Sec. of the A. U. A. acknowledging the receipt of many liberal contributions of books and tracts for the West, from individuals and Societies in various places.

As these contributions come from numerous, and in some instances unknown sources, it would be a difficult matter to write a separate letter of thanks to each one to whom thanks are due, I would therefore through the columns of the Register, in my own behalf, and in behalf of those who will be cheered and encouraged by this expression of sympathy; and also, of those who in the absence of other means of becoming acquainted with our views of Christian truth will thus receive the light, and experience the joy, of a pure and elevating faith, express to each and all who have thus remembered our wants, our fervent gratitude and our hope that they will receive a rich reward, not only in the satisfaction which attends a generous, noble action, but in the success which shall attend their efforts to disseminate those views of religion, which have brought peace and joy to their own hearts.

They have not only our blessing but the blessing of God, and when they and we have finished our earthly course, the truths which we cherish will live and glow with a still clearer effulgence to enlighten and bless the world.

As the honored agent for the distribution of their bounty I shall enjoy the highest satisfaction; and will use my best endeavors to make such a disposal of those which are entrusted to me as will be best suited to promote the object for which they were given.

Yours in Christian sympathy,

A. H. C.

RECENT PUBLICATIONS.

A Sermon on the frailty of man, by the late Rev. H. G. O. Phippe, Pastor of the First Church in Cohasset, Mass.

The Sermon before us was left in manuscript by its author, but never preached. It has since been published by his affectionate parishioners in connexion with the discourse delivered at his interment by the Rev. Edmund Q. Sewell, of Scituate. From a notice prefixed to this discourse, we learn, 'that in the last and fatal illness of the author, there was a brief interval in which he was thought to be convalescent. It is supposed, that it was then he wrote these pages, in the hope, that he was soon to stand again in his pulpit. But however this may have been, it is certain he had never preached the Sermon; and it bears all the marks of a very recent production, prepared under such impressions as may well be imagined to have resulted from his sickness.'—'What he was not spared to utter with the living voice is here presented under circumstances which appeal to every feeling, that can increase the effect it was his desire to produce.' Here, 'he being dead, yet speaketh.'

The text of the discourse is 'I will praise thee; for I am fearfully and wonderfully made;' and having adverted to the physical constitution of man, and the wonderful preservation of his frame amidst innumerable exposures, the writer—for in this affecting instance we may not say the preacher—adverts to our intellectual and spiritual nature; and concludes with the following reflections.

'But the crowning glory of our spiritual natures consists in their having been made immortal. Were they confined to this earth, and to the few short years of our mortal life, they would not cease, indeed, to be subjects of wonder and admiration, but they would fail to awaken in us those feelings of awe, which cannot but be excited by the consideration that they are to endure, when this world and all that belongs to it shall have passed away. It is only as a child of God, as the heir of an eternal inheritance, that man appears in his true dignity and worth. How is the value of his mental powers enhanced by the assurance, that they may go on acquiring fresh stores of knowledge, making higher and higher attainments in wisdom and truth, when the flesh with which they are now connected shall have crumbled into dust. How are the beauty and excellence of his affections exalted by referring them to objects which perish never—to God the self-existent and immutable—to the spirits of the just here, to be made perfect hereafter—to all that is pure and indestructible on earth, and all that is desirable and satisfactory in heaven. It is truly a glorious prerogative of our natures that we are capable of anticipating a future life, of cherishing hopes that look for their fruition in eternity, of feeling aspirations that cannot be satisfied with things present and transitory. It is a prerogative which we probably share with no other of God's creatures on earth, and which allies us, perhaps more than any thing else, with the angels of heaven. And therefore we should praise our Maker that he has in this respect so wonderfully endowed and exalted us. But, here too, the sentiment of fearfulness comes in; for, with the soul's immortality, are connected momentous destinies, which each one of us is now shaping for himself. You and I are now—every day and hour that we live—deciding, by the tenor of our lives, by the habits we are forming, by the thoughts we are thinking, by the words we are uttering, by the deeds we are doing, whether the eternity that is before us shall be one of happiness, or of misery—of bliss or of woe. How can we think of this, my Friends, without being made thoughtful, at least, if not anxious! If it is a solemn thing to die, oh, how much more solemn is it to live; since death affects only the body, which perishes, while life affects the interests of the spirit, which is to continue forever. Let us meditate upon these things, Brethren; and so let us live as realizing that we are immortal. By our conduct, as well as by our lips, let us praise God; for we are fearfully and wondorfully made.'

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The Church. A Discourse delivered at the Dedication of the new Church of the First Parish in Concord, Mass. December 29, 1841. By Barzillai Frost, Pastor of the Society. Boston: James Munroe & Co. 1842.

This is an appropriate Sermon, able and written with care. Mr. Frost sets forth what the Church is, and how it is the pillar and ground of truth. The Sermon contains also some interesting historical notices of the Society, before which it was delivered, of which the following is not the least curious.

'This church then has been liberal from the very first. Such progress did liberal principles make in the Society, that in the time of Rev. Daniel Bliss, the fifth minister, who was an extreme Calvinist, great dissatisfaction was manifested against these doctrines. Several Ecclesiastical councils were called, a division of the church took place, and a separate church and Society existed fourteen years. A large mutual ecclesiastical council was called, in 1743, and it is remarkable, that the charges brought against Mr. Bliss, on the score of doctrine, were for preaching simple Calvinism. The following are a specimen. 'Complaint 10th. Mr. Bliss said in a sermon, that it was as great a sin for a man to get an estate by honest labor, if he had not a single aim at the glory of God, as to get it by gaming at cards or dice.' This is simply the doctrine of total depravity. According to this *all* that an unregenerated man does is sin. 'Complaint 6th. Mr. Bliss hath asserted, that the main reason any man cannot enter in at the strait gate, is because he is not elected.' This is a simple statement of the doctrine of Election, and Mr. Bliss so regarded it and defended it in his answer. The council voted, 'The charge is fully proved.' 'Complaint 12th. He said, a person might go on in sins, in drunkenness, in Sabbath-breaking even to rioting; but I must tell you for your comfort, if you belong to the election of grace, Christ will bring you home.' This is but a simple statement of the doctrine of final perseverance. And Mr. Bliss so regarded it, and vindicated it in his answer, substantially. He was an honest and earnest man; he believed these doctrines, and he did not flinch from an open exhibition and application of them. The result of the council was very singular. It condemned the *use* of the doctrines, but not the *doctrines* themselves. 'We judge this a very unwarrantable use of the doctrine, and of very dangerous tendency,' say they. But it is not easy to see, what other use can be made of these doctrines, if they are used at all. They ought to have condemned the *doctrines* and not the *use* of them. It is certainly a very novel spectacle, and a very hard case, for a man to be brought up before his peers, and condemned for preaching his own doctrines. Surely liberality must have made great progress in this town a century ago, when the preaching of simple Calvinism could be matter of grave charge before a large mutual council. And yet some would have us believe, that our fathers were all Orthodox, and that Unitarians have departed entirely from the faith. We are told by one who was present at the time, that Mr. Bliss's opposers were rank Arminians. We should have known it, if we had not been told. And many, who adhered to him on account of his piety and talents, must have been so too. For as soon as he was gone, the town united in settling Mr. Emerson, who was liberal. And a few years after that, the town and church were unanimous in settling Dr. Ripley, who was known to be a decided Arminian. The principal change in the views of those, who became Unitarian, was on the Trinity, which before had not been discussed. Other doctrines the liberal clergy explained then very much as Unitarians do now, as Dr. Ripley has shown in his Half-Century Sermon. But the difference between the Arminians and Calvinists is much greater. It relates to the moral character of God, to free agency, and indeed to the whole moral system of things. Those who have gone back to Calvinism have changed much more, than those who have gone forward to Unitarianism.'

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Sketches of Foreign Travel and Life at sea, &c. By Rev. Charles Rockwell, late of the United States Navy. 2 Vols. Boston: Tappan & Dennett, 1842.

These are goodly volumes of four hundred pages each. We have not had time to read them through, but from a few chapters of the first and a large part of the second volume, which we have read, we have been much interested and instructed. Mr. Rockwell's tour carried him over portions of Spain, Portugal, the south of France, Italy, Sicily, Malta, the Ionian Islands, Continental Greece, Liberia and Brazil. Many of these places are familiar to the readers of Books of Travels, but there is a freshness in Mr. Rockwell's descriptions and a justness in his reflections and observations that please and instruct. To us not the least interesting portion of these volumes is the account of Liberia and the condition and prospects of Western Africa. We shall give some extracts from this in our next.

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An Address delivered in the First Church, Dorchester, Thursday, April 7, 1842, at the funeral of Rev Thaddeus Mason Harris, D. D., formerly Pastor of that Church. By Nathaniel Hall, its present Pastor. B. H. Greene, 124 Washington street, Boston.

We had the satisfaction of hearing this address, when pronounced by Mr. Hall, and felt then that he had fully met the occasion, and paid a just, appropriate and discriminating tribute to the memory of 'our departed Father and Friend.' It is meet that the address should be given to the public in a permanent form. We have room only for the following description which Mr. Hall gives of the preaching and ministry of Dr. Harris.

'His preaching, without being distinguished for originality or impressiveness, was marked, at times, by a felicity of diction, and a singular aptness of scriptural allusion and quotation. It was often highly instructive; illustrating and explaining the written word; dispensing, so as to reach the humblest mind, an accumulated wealth of theological attainment. It was simple and practical, rather than speculative and metaphysical; that spirit of inquiry and investigation now so prevalent among us, which passes beyond the letter of Revelation, and would know of the principles and philosophy of things, not having arisen within the term of his active ministry, and not putting upon him, therefore, its requirements.

Amidst the fierce controversy concerning the doctrines of Scripture which sprang up in our churches during the latter half of his ministry, his course was liberal and pacific. He sought not to make his people learned or skilful in the polemics of sects; but rather to present and urge upon them what he believed to be 'pure and undefiled religion. He had no love of disputation. He could not bandy contentious words. His heart was strung to a gentle harmony, and there could never be stricken from it the harsh tones of a sectarian zeal. He studied 'the things that made for peace.' He desired to lead his flock 'beside the still waters,' and to guard it from the strifes and dissensions which have torn and weakened so many of our churches. He sought to keep it a united flock; and it was such, and is. He was free from all unworthy narrowness and exclusiveness. He cared but little for names, and parties, and creeds. 'Grace be with all those that love the Lord Jesus Christ in sincerity,' was his heart's perpetual benediction.'

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'The Prophet and the Honorable man taken away.' A Sermon preached to the First Church, on Sunday Morning, 10th April, after the Funerals of the Rev. Dr. Harris and the Hon. Daniel Sargent, by N. L. Frothingham, Minister of the First Church. Boston: J. T. Buckingham, 1842.

This sermon is felicitious in its conception and choice of text, and strikingly beautiful and graphic in its delineations of the 'Prophet' and the 'Honorable man' whom it commemorates. We regret that we cannot make large extracts from it. At the close of the Discourse, Dr. Frothingham speaks as follows of the religious character of Mr. Sargent.

'And now I turn from this to what can better be spoken of on such an occasion; his religious impressions, his trust in God through the revelation of his Son. While it is the last trait that I mention, and the first for us all to appreciate, it is a congenial element to enter into the 'honorable' character that I have tried to depict. For what should deserve greater honor from us than reverence and observance of the word of the Most High? We are told that the Bereans 'were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so.' A religious mind then carries a stamp of nobility with it. And such was his. His uniform attendance here was not in obedience to custom, for an example, or for a show, but in conformity with his holiest persuasions, and for the homage and praise and meditation of a sincere soul. He was accustomed to point out every where the signs of a Divine Providence ruling over all. He was accustomed to begin and end his day with God. He was a devout man. How unostentatiously, how silently, how free from party exclusiveness and controversial zeal, how far from the restlessness and bustle and spiritual conceit that disturb some religious periods, no one need be told. His faith dwelt like a quiet glow in his heart.

giving vital action to a regular course of goodness; keeping him tranquil and self-possessed among the changes of life; and encouraging him in the hope of being united again to the loved and lost, when all these changes should have an end. He has gone to make proof of that hope, which he often expressed and confidently entertained. Though he was an aged man, the event seemed too soon for all but himself. And yet we will not say this; for we share in his own assurance, that the time of the Lord's appointing is the accepted time. Before any cloud came over his faculties, before he suffered any mournful decay, he departed.

The two friends whom this discourse has striven to commemorate, were friends to each other as well as to us. They have now retired together from every concern of our perishable state. They have taken up their pilgrim staves for further abodes;—where 'the prophet' that was faithful to his calling shall behold what he predicted; and where 'the honorable man,' 'whose praise was of God,' raised far above all mortal commendations and recompenses, shall receive 'a crown of life that fadeth not away."

BOOKS FOR THE WEST.

The General Secretary of the American Unitarian Association, acknowledges the receipt of the following books for the West:

75 Hymn Books for the Communion, and 8 of Belknap's Hymn's, from Rev. Dr. Harris.

A bundle of the Christian Register, &c., from an unknown individual.

A bundle of Pamphlets, &c., from J. B., of Salem.

A package of Pamphlets, from a friend.

Two Dollars from a lady in Saco, Me., for the transportation of books from that place to Rev. Mr. Conant in Ill.

A bundle of Tracts and Periodicals, from a lady in East Cambridge.

A bundle of Tracts and Periodicals, from a friend in East Cambridge.

A Box of Books for Rev. Mr. Conant, from individuals of the Unitarian Society, in Saco, Me.

A Box of Books and Periodicals, from Dr. Ezra Deane, of Biddeford, Me., for Mr. Conant.

A Box of Periodicals and Pamphlets for the West, from H. Purkitt, Esq., of Boston.

A Box of Books for Quincy, Ill., from the Sabbath School Teachers in Rev. Mr. Ellis's Society, Charlestown.

84 Hymn Books from Rev. Dr. Frothingham's Society.

39 Numbers of the Christian Examiner and 11 Vols. of Tracts in numbers, from John Dall, Esq., of Boston.

A bundle of Tracts for the West, from J. Kendall, of Tyngsboro'.

Unitarian Advocate and Tracts for the West, from Rev. H. Wood, Tyngsboro'.

65 Vols. of Books for the Sabbath School in Quincy, Ill., from Rev. Mr. Edes of Nantucket, the Sabbath School and individuals, in his Society.

Juvenile and other books, and a bundle of Tracts, from Rev. N. Hall, of Dorchester.

10 Vols. of the Christian Layman and some Pamphlets, from Rev. Dr. Frothingham.

A bundle of Books, Periodicals and Pamphlets, from an unknown individual.

Books and Pamphlets from a friend, in Boston.

A bundle of Tracts and Pamphlets, from individuals in East Bridgewater.

A bundle of Tracts and Periodicals, from Dea. Draper of Wayland.

A package of Tracts, from an unknown hand.

A bundle of Books and Tracts, from a friend.

A bundle of Tracts and Periodicals, from Mr. Messenger of Cambridgeport.

A bundle of Periodicals and Pamphlets, from Mrs. Mary Clarke.

Several bundles of Tracts, from Mr. Hunt of Cambridgeport.

Books, Periodicals, and Pamphlets, from Rev. Mr. Austin of Boston.

A bundle of Tracts and Pamphlets, from Doct. Hector Orr.

Pamphlets and Tracts, from J. Collamore of this city.

A set of the Scriptural Interpreter from a lady in Boston.

Books, Periodicals and Pamphlets, from Dea. Greele of this city.

A bundle of Books and Tracts, for Rev. Mr. Emmons of Meadville, Penn., from Mrs. Mary Jernegan, of Edgartown.

A bundle of Tracts, Periodicals and Pamphlets, from Mrs. Hezekiah Blanchard, of Roxbury.

12 Vols. of 'The Four Gospels with Notes, by Alden Bradford,' from the author.

2 boxes of Books, Periodicals and Tracts, from individuals in Rev. Mr. Miles' Society, Lowell. Among these are 48 Vols.—2521 Tracts, and such Periodicals as the Examiner, Miscellany, Liberal Preacher, &c.. There are besides a large number of pamphlets, and some unbound vols. of the Christian Register.

A Box of Books, Pamphlets, &c., (received of Robt. Rantoul, Esq.,) from individuals in Beverly—intended particularly for the town of Beverly, Adams County, Illinois.

A Box, containing 700 Tracts and Pamphlets, from Doct. Greene of Windsor, Vt.

400 copies of Dr. Channing's Letter on Catholicism, &c., from Rev. James. F. Clarke.

A Box containing Books and Periodicals, and 300 Tracts, for Rev. Mr. Harrington, of Chicago, from several Sabbath School Teachers in Boston.

A package of Tracts, from J. Miller, of Cambridge.

32 Hymn Books, from Rev. Dr. Frothingham.

A bundle of Periodicals,—Examiners, U. Advocates, &c., and Tracts, from an unknown individual.

Packages of Tracts from Mrs. E. Clark, Mrs. Mary A. Derby, Mrs. Catharine Johnson, and Mr. Daniel Adams, of Medfield.

A Box of Books for the West, from Thomas B. Wales, Esq., of this city.

NOTICE.

It is requested that those who have been accustomed to communicate information respecting the widows of congregational ministers, who are the recipients of the charity of the Massachusetts Congregational Charitable Society, would communicate to the Subscriber, on, or before, the 17th, of May, any important facts not already communicated; and the names of any widows desiring to become beneficiaries of the society, with their age; the number, sex, ages, and circumstances of their children; a fair estimate of their property, their income, their ability to help themselves, the connexions bound to afford them aid, and the aid actually afforded.

CHARLES LOWELL, *Chairman of the Committee of M. C. C. S.*

Boston, April 30.

SUNDAY SCHOOL SOCIETY.

At the Annual Meeting of the Sunday School Society, held April 27, 1841, the following Gentlemen were chosen Officers for the ensuing year.

Hon. Stephen C. Phillips of Salem, *President.*

Rev. F. T. Gray, Boston.
Gideon F. Thayer, Esq., Boston.
Rev. S. G. Bulfinch, Washington.
Rev. J. Allen, Northboro'.
William P. Rice, Esq., Cincinnati.
J. W. Foster, Esq., Portsmouth.
Rev. J. B. Storer, Syracuse, *Vice Presidents.*

Rev. R. C. Waterston, *Cor. Secretary.*
Lewis G. Pray, Esq., *Treasurer.*
S. G. Simpkins, *Recording Secretary.*

SUNDAY SCHOOLS.

All interested in Sunday Schools (whether in the City or Country,) are respectfully invited to send any communication to the Sunday School Society—in answer to the question 'What appears to be most wanted to increase the usefulness and improve the condition of our Sunday Schools?'

Superintendents and Teachers are particularly invited to give this subject their consideration and to send any communication to R. C. WATERSTON.

Corresponding Secretary of the S. S. Society.

The Sunday School Society would also take this opportunity of inviting all interested in Sunday Schools at a distance, to be present at their annual meeting, to be holden in the Rev. Mr. Gannett's Church on Wednesday evening of the Anniversary week.

THE WORCESTER WEST ASSOCIATION.

Will meet at the house of Mr. Alden, in South Brookfield, on Monday, the 16th of May, at 5 o'clock, P. M. Public services to commence the next day at 1-2 past 10 o'clock, A. M.

CLAUDIUS BRADFORD, *Scribe.*

AMERICAN UNITARIAN ASSOCIATION.

Associations, Auxiliary to the American Unitarian Association, are requested to make their Annual payments to the Treasurer, Henry Rice, Esq., by the 10th of the month, or as soon after as practicable.

CHARLES BRIGGS, *Gen. Sec. A. U. A.*

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, acknowledges the reciept of ten dollars, contributed by the children of the Howard Sunday School, to constitute Elijah Cobb Esq., their Superintendent, a Life member of the Society.

Boston April 1842.

DUDLEIAN LECTURE.

We understand that the Annual Dudleian Lecture will be delivered in the University Chapel, Cambridge, on Wednesday next, at 4 o'clock. The subject this year, we believe, is the 'Validity of Presbyterian Ordination.'

INDEPENDENCE AND DECISION IN RELIGIOUS BELIEF AND PROFESSION.

In the 'Popularity Dialogue,' on our fourth page, a lawyer is made the self-seeker. This was done we suppose, more for the writers convenience in arranging the dialogue, than to intimate that there is more of insincerity and indecision in respect to religion, in that profession than in any other walk of life. Such an intimation would be unjust. It is not in the legal profession only that we find those of whom we may ask with the prophet, 'Why trimmest thou thy ways to seek love?' In all classes may be found those who seem to make religion the instrument of their ambition and worldly success, and who fail of that independence and manly decision in their profession and practice, which the Gospel requires.

GENERAL INTELLIGENCE.

ARRIVAL OF THE CALEDONIA.

From England.—The Steamship Caledonia arrived at this port on Thursday morning. English papers of April 19th are received. The news is not important.

The overland mail from India was hourly expected. Troops in considerable numbers were preparing to embark for India.

Great distress continued in the manufacturing districts,—though the demand for labor was somewhat increased.

Convention of Booksellers &c.—A convention of Booksellers Publishers, Printers, Bookbinders, and others interested in the business of printing and book making, was held in Boston, on the evening April 26th. A memorial to Congress was adopted, representing the disadvantages under which all branches of the Trade labors, and will more especially labor, when what is called the compromise act takes full effect. After June next an ad valorem duty of twenty per cent is to take the place of the specific duty. The memorial says:—

The material point to which your memorialists ask attention is the ad valorem principle, which they believe to be generally questionable, and, in reference to the subject now under consideration, particularly open to objection.

In respect to most merchandize, there is an established relation between the cost of the materials with the labor requisite to produce them, and their value; thus affording a guide, as well to their purchase and sale, as to their appraisal. But it is otherwise with books. The character of the authors; the prevalent taste of the day; the number of copies printed in an edition, and whether printed from moveable types, or from stereotype plates—are all circumstances operating in a peculiar manner, or a peculiar degree, to affect their value. No person can determine, therefore, from inspection, nor indeed without knowledge on all these points, what the value of an invoice of books may be. It is believed that this uncertainty will be the ambush in which fraud may be concealed under an ad valorem duty; and that fraud may often be suspected or imputed, where none is designed.

The old method of imposing the duty is recommended.

A subject intimately connected with the duty on books is the proposed international copy-right law. The memorial suggests several important and weighty arguments against it. It says of this law,—

If unrestricted, every English book may come here under its shelter, and these United States, may, in this respect, be made completely tributary to England, so far as her authors and her publishers choose. In this condition of things, our entire country would be as much a market secured to the London publisher, and the English author, as Scotland or Ireland: a portion of every edition would be sent here, and this may, if the publishers so decree, constitute our only supply. We should not merely give them copyright, but the manufacturing of all new English books.

The memorial closes with a statement of facts adapted to show the importance of the business, from which we quote the following.

It appears, that the number of persons, who are employed in the various arts connected with printing and publishing, is not less than forty-one thousand, and those who are dependent upon these for their support, amount to four times that number. The capital invested is about fifteen millions of dollars, and the total production not far short of twenty-seven millions of dollars annually. It is true that all these persons and this capital are not equally interested in the questions we have discussed; yet we conceive that all are more or less concerned, and some, vitally. If there be exceptions, they must be furnished by the publishers of newspapers and magazines. These have, indeed, no direct interest in the tariff, unless it be that by protecting our manufactures, their materials are cheapened through the influence of home competition. But they have a strong motive of opposition to the proposed law of international copy-right, as the resources by which their columns are supplied would be essentially dimished, if new English publications were placed beyond their reach.

Rhode Island.—The Daily Advertiser of the 3d inst, gives an account of measures in progress in Rhode Island, by a band of disorganizers, to usurp the Government of that State. It says:—

The officers of the usurping government have been chosen without any sanction of law, and in express violation of a law which made it penal to preside at meetings for the choice of such officers, and to consent to be candidates for such offices; and which declares it to be treason, punishable by imprisonment for life, for undertaking to exercise the functions of the office to which they are elected.

The Providence Express and Chronicle of the 2d inst, publishes the order of arrangements for a pompous military and civil procession for the installation of this revolutionary government. What will be the result of this attempt to subvert an existing government, without any show of legal sanction to the usurping government, in any of the stages of its organization, is a question, the solution of which is awaited with anxious solicitude. It is a proceeding happily without precedent in any of the States of the Union, and it is to be hoped that the result of the experiment will not be such as to encourage similar acts of disorganization in future.

The Providence Journal of the 3d instant has the following.

Tuesday, 2 o'clock, P. M. The organization of the General Assembly by the suffrage party took place this morning, according to the published programme. The procession was formed at the Hoyle Tavern, and proceeded over the bridge through Main and Benefit-streets, and back to an unfinished building on the Dorrance-street lot, intended for a furnace and foundary. The procession numbered 1630 persons, of whom 467 had guns and 127 swords; 54 were on horseback, but were not armed. The following were the proceedings after going into the foundry:—

Mr. Dorr, [the Suffrage Governor elect] escorted by Burrington Anthony, and followed by the Senators elect, with other general officers, and the members elect of the House of Representatives, entered the house or hall about 12 o'clock.

The music continued playing at the door until the procession, following Mr. Dorr and the members elect, had filled the house.

The meeting was called to order by Perez Simmons, in the following manner:—'Gentlemen of the House of Representatives: For the purpose of organizing, it will be necessary that some one be called to the Chair, I will nominate Mr. Pearce of Newport.' Mr. Pearce was elected Chairman without opposition, and proceeded to organize the meeting by calling the members of the House for the county of Newport. Sixty-six members answered to their names. Four towns were not represented.

Welcome B. Sayles was nominated as Speaker, and elected. He addressed the House as follows:—'I trust I properly appreciate this signal mark of your confidence. Under ordinary circumstances he would apologize for undertaking the responsibilities of the Chair. But he had thought of late he would shrink from no responsibility which might be imposed upon him. He hoped they all had a proper sense of the circumstances under which this Assembly was convened. The eyes of 15,000,000 of freemen were upon them, and he hoped they would act worthy of the occasion.'

He then administered to himself, the oath, to be true to the state of Rhode-Island and Providence Plantations, support the Constitution thereof and of the United States. The same oath was then administered by him to the members elect of the House. All having risen at the call of their names, and standing during the taking of the oath.

John S. Harris and Levi Salisbury of Providence were the elected Clerks of the House.

The towns were then severally called for votes for Senators and General Officers.

On motion, a committee of seven from Providence, three from Kent, and two from each of the other counties, was appointed to count the votes.

On motion of Mr. D. J. Pearce, it was voted to take a recess of an hour and a half for the committee to count the votes.

Every thing has gone off quietly thus far. No disposition has been manifested to take possession of the court-house, or any other of the State property. The streets are very crowded, and much excitement prevails, but we do not apprehend any outbreak.

Tariff Meetings.—A large and respectable meeting of citizens of all political parties and creeds was recently held in Franklin, Baltimore Co. Md. at which various resolutions were adopted among which were those quoted below. They were prefaced by the following remarks.

Whereas in Republican Governments, all regulations eminating from the representatives of the people should be so framed as to promote the greatest good to the greatest number; and inasmuch as it is the duty of the people to meet in primary assemblies, for the purpose of expressing their opinions on all matters of public moment, in order that their wishes may be made known to their representatives—*and whereas* a crisis has arrived, when we behold our factories prostrated—work-shops closed—labor unrewarded—commerce paralized, and universal distress pervading the land—therefore.

Resolved, That we are unanimously of the opinion, that no country or individual can be prosperous, when they buy more than they sell; and as this country has for several years imported more than it has exported, we view this as the cause of the prostration of our industry.

Resolved, That a protective Tariff is essential to the interest of the manufacturer, mechanic, agriculturist, merchant, and all other classes of the community, and consequently to the prosperity of the nation.

Resolved, That in framing the Tariff, discriminations should be made in favor of all articles which are or can be manufactured or grown in this country.

Resolved, That in all cases countervailing duties should be adopted when restrictions are imposed upon American articles.

Resolved, That this meeting do instruct our representatives in Congress to vote for a protective Tariff.

Resolved, That this meeting do earnestly recommend to the citizens of the county, to meet in their respective districts, for the purpose of adopting such measures as shall most effectually promote the security of a sound and liberal Tariff for the encouragement of American industry.

Congress.—The National Intelligencer of the 28th ult says:—

The business of Congress is in fair, though not rapid, progress. The General Appropriation Bill has undergone consideration by the Financial Committee of the Senate, and was yesterday reported to that body with various amendments.

As it is presumed no unnecessary obstruction will be thrown in the way of the passage of this bill, it cannot be many days before it passes the Senate and goes back to the House of Representatives for concurrence in whatever amendments may have been made to it.

Meantime the bill for the apportionment of Representatives in Congress, under the new census, engages the attention of the House of Representatives, with an apparent determination, to pass the bill at once, though with what ratio of apportionment is yet wholly uncertain.

The consideration of the Tariff question awaits the movements of the Treasury Department, from which a report upon the subject, abounding in important statistics, is daily excepted, having been called for several weeks ago by the House of Representatives, at the instance of the Committee of Ways and Means.

The *Appropriation Bill*, and the *Tariff* are the topics of most interest which have engaged the attention of Congress of late, but nothing definite has yet been done on either. The New York Custom House investigation, and the Rhode Island difficulties have also had their share of attention, and given rise to interesting debates. A vote was passed on Monday last, to adjourn on Thursday till Monday next, to give time for putting down summer carpets, &c.

New Professorships at Cambridge.—The President and fellows of Harvard College, at a late meeting, elected Benjamin Pierce (formerly College Professor of Mathematics,) *Perkins Professor of Astronomy and Mathematics* on the foundation laid in that institution by the last will of James Perkins, Esq, late of this city —and they also elected Asa Gray, M. D. of New York, *Fisher Professor of Natural History* on the foundation laid by the last will of Joshua Fisher, M. D., late of Beverly, in this State.

Ohio State Canal.—The whole line of the Ohio State Canal from Cleveland on Lake Erie, to Portsmouth on the Ohio river west opened for navigation on Wednesday last.

Writing on Papers—The New York Sun says:—'A large number of suits are now pending against persons for violations of the post office law, in writing on newspapers sent by mail. If even the initials of a person's name are written on the paper, it subjects him to a penalty of $5, and $3,-62 1-2 costs. If the case is sued and goes to judgment, an expense of $40 accrues. The law is very strict, and leaves no option with the Court.'

The Fire Department, of this city deserve great praise for their active exertions at the fires which have lately occurred. No one knows, unless himself a sufferer, or a neighbor to a fire, the amount of personal labor and risk which the firemen encounter. The fires, within the last fortnight, have called for extra exertions on the part of the engineemen, and they have nobly done their duty. The Pine-street church was saved, on Thursday night, solely by the daring of three or four engine-men, who stood between a sheet of flame and that building, holding their hose, almost at the risk of life. —*Courier.*

Senator from Vermont.—We learn from the Montpelier Watchman that the Governor of Vermont has appointed the Hon. Samuel C. Crafts to supply the vacancy in the Senate of the United States, occasioned by the resignation of Judge Prentiss, during the recess of the Legislature.

The Watchman states that the appointment was tendered by the Governor to the Hon. William Jarvis, of Weathersfield, but he declined it on the ground of the feeble state of his health.

Maine.—Governor Fairfield has issued a Proclamation of the following import:—

Deeming the present posture of the question relating to the Northeastern Boundary of this State and the matters connected therewith, to form one of those 'extraordinary occasions' contemplated in the Constitution, for convening the Legislature, I do, by these Presents, appoint WEDNESDAY, the EIGHTEENTH DAY OF MAY NEXT, for their meeting, at the State House in Augusta, hereby requiring the respective Senators and Representatives then and there to assemble in Legislature, in order to receive such communications as may then be made to them, and to consult and determine on such measures as they may consider will best promote the welfare of this State and nation.

Cultivation of Cotton in India.—The following is an extract of a letter from a Georgian now in India, engaged in the culture of cotton. The letter is dated,—

ZILLA BUNDLEDUND SUMCAPOORE, October 1, 1841.

I arrived at this place in May, and employed myself in looking at the lands until the planting season should arrive, which this year was unusually late. The farming months are June, July, August and September, and the periodical rain ceased a month before the usual time, so that we had but two months rain, which is not sufficient to bring the crop to that state of forwardness requisite for standing the dry weather. For the East India Company I have done but little this year, owing to their not having furnished me the requisite working cattle, all work here being performed by oxen. I have therefore planted but 40 or 50 acres, which I hope will make a few bales for them, but for my own account, I stepped in rather larger, and had cultivated for me by the natives, about 200 acres, which until a few days past promised me 150 heavy bales. It was as full of bols, squares and blossoms as it could stick, but now it has commenced feeling the premature drought to which I referred, and is shedding badly.

This is rather discouraging for a pioneer, but I am perfectly satisfied that cotton will grow here as well as in any other country, and can be made at much less cost. I can hire five men here for what would be paid in Georgia for a 16 years old boy, *and as many day laborers as I want at five cents a day, and find themselves*, and rent only costs $25-100 an acre So you see it does not require much means to hire a whole village with all its land and inhabitants. I have made arrangements to go into it largely next year, as I can command any amount of money I want for investments in farming.

The Atlas publishes the same article and says;—

It thus appears that one season's experience has satisfied the writer, (who was raised in Georgia and of course knows all about cultivating Cotton,) *that cotton will grow there as well as in any other country, and can be made at much less cost.* If this be true, what obstacle is there in the way of the complete success of the India enterprize?—

NOTICE TO SUBSCRIBERS.

Subscribers for the Christian Register, whose bills of one or more years are unsettled, are respectfully requested to forward the amount due. The recent enlargement of the paper, and change of type have occasioned an outlay which renders the prompt payment of all bills extremely desirable.

All our receipts are in small sums, none of which can be very burdensome to the party who pays; while to us the want of the aggregate amount, when payment is delayed, is exceedingly embarrassing.—It is hoped that this request will not be passed over without attention.

UNION PASTORAL ASSOCIATION.

The Union Pastoral Association will meet at Rev. N. S. Folsom's, in Haverhill on Monday, May 22d, at 11 o'clock.

SAMUEL OSGOOD, *Secretary.*

N. B. The change of time has been made for the accommodation of members wishing to be in Boston, during the week of Anniversaries.

MARRIAGES.

At the Church in Brattle square, by Rev Mr Lothrop Mr Samuel Bradstreet to Miss Charlotte Augusta Bangs, both of this city.

In this city, by Rev Mr Barrett, Mr Elisha Jacobs to Delia T. daughter of Luke Fay.

In this city, by Rev. Mr Lothrop, George M. Wilson to Ellen M., daughter of Samuel Curtis, Esq.

In this city, by Rev. Mr Motte, Mr George E. Tyler, of Waldoborough, Me., to Miss Sarah N. Rutter, of Boston.

On Tuesday evening, May 3d, by Rev. Wm. Grey Swett, Mr N. H. P. Ireson, to Miss Abba H., daughter of Daniel Farrington Esq., all of Lynn.

In Chelsea, by Rev. Mr Algier, Mr Calvin H. Davice to Miss Elizabeth H., daughter of Sam'l S. Howes, Esq.

In Cambridgeport, by Rev Paul Dean, John W. Brooks, Esq. of Dover, N H. to Miss Charlotte L. daughter of Rev Paul Dean, of C.

At Dorchester, by Rev Mr Cunningham, Mr John N. Tileston, of D., to Miss Lydia M. Harvey, of Roxbury.

In Lexington, by Rev Mr Knapp, Mr Charles Brown, of Lincoln, to Miss Elvira Jewett, of Lexington.

In Needham, by Rev Mr Sanger, Mr Henry H. Kinsell, of Boston, to Miss Betsey E. Gary, of the former place.

In Brimfield Mass. on the 26th inst. by Rev Mr Partridge, Mr Wm. R. Seaver of Marlborough Mass, to Miss Mehitable Homer of Brimfield.

DEATHS.

In this city, 1st inst., William Boardman, Esq. 82.

In South Boston, on Monday night last, Miss Abby P. Bedlington, 19.

In Charlestown, Mr Oliver S. Kimball, son of Mr Jonathan Kimball, 24; Mary Ann Donohoe, 14; Mr Silas Niles, 72.

In East Cambridge, Rueben Morse, 74.

In Hopkinton, May 4, Mrs Mary Fisk, 82.

In Kirkland, Ohio, March 1st, Caleb E. Cummings Esq., 66, formerly of Hebron, N. H.

In this city, Mrs Emily Blagden, wife of George W. Phillips Esq, 31.

Mr Joseph Goodridge, 51.

In this city suddenly, of appoplexy, Gill Wheelock.

In this city Samuel Thaxter Esq, 72.

In this city, George, son of the Right Rev A. V. Griswold, 12.

At Dorchester, Mr Thomas Leeds 78, a soldier of the revolution.

At Newburyport, Rev Dr Morse, Rector of St Paul's Church.

On his passage from Savannah to Havre, March 2, whither he was going in the hope of improving his health, Dr Ezekiel W. Leach, of this city, formerly of Manchester, Mass. He was a graduate of Amherst College.

At Leipzig, Germany, March 26, Samuel A. Storrow, of this city, 28.

Lost overboard from barque Gen Scott, hence or Sidney, N. S. Wales, night of the 22d Dec last, two days from port, Henry M. Proctor, 21, eldest son of Dea John C. Proctor, of this city.

RECENT PUBLICATIONS,

SUITABLE FOR SABBATH SCHOOL LIBRARIES—The Young Observers; Early Friendships; Jonas on a Farm, Winter; Jonas on a Farm, Summer.

Austin's Voice to Youth; Rollo's Philosophy, 2 vols; Florence Arnott.

Words in a Sunday School; My Guiding Star; Providence illustrated, for the German; the Crofton Boys.

Tales of Shipwrecks; the Christmas Eve; Old Humphrey's Observations; Family Secrets.

Conformity, by Charlotte Elizabeth; Juvenile Drama's and Stories; Country Rambles.

Juvenile Budget opened; Juvenile Budget re-opened; Dangers and Duties, by Charlotte Elizabeth.

Things by their right names; Jesse Graham, by Aunt Kitty; the Looking Glass for the mind.

The Peasant and the Prince; Caleb in Town; Caleb in the Country; True Stories from the German.

Pictures of Early Life; Charlie Seymour; Evergreen Chaplet; Jessie Graham.

Sacred Allegories; Masterman Ready; Jane Brush and her Cow; the Widow's Son; Which Is the Wiser; Jonas's Stories; Cousin Lucy's Stories; Cousin Lucy at Study; Cousin Lucy's Conversations; Scenes in Nature.

Pleasures of Taste; Passing Thoughts; Falsehood and Truth; Sunday School Present.

Useful and Happy; Howitt's Works, 7 vols; the Poplar Grove—the Old Oak Tree, &c.

With a large assortment of valuable Sabbath School Books and Manuals—for sale at lower prices than usual, at 134 Washington st., depository of the American Unitarian Association, JAMES MUNROE & CO, opposite School st. m7

FURNESS FAMILY PRAYERS:—Domestic Worship, by W. H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia, 2d edition—just published and for sale by J. MUNROE & CO, 134 Washington st. m7

MONTHLY MISCELLANY of Religion and Letters, for May—Contents—the Opening of the Seals—'Mere Morality' and 'No Religion,' a Sermon by Rev. H. W. Bellows, of New York; Sayings and Doings at Home—Abraham's Meditations—Spheres of Life—an Address spoken at the funeral of the Rev. George Whitney, by Rev. George Putnam; Visit to a Cotton Mill, or illustrations of Life—Notices of recent Deaths—Notices of Books—Intelligence, &c—published by WM. CROSBY & CO, 118 Washington st. m7

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ONLY ONE DOLLAR will, for the present, be charged for dyeing Ladies Dresses, and other Goods in proportion, at Barrett's Dye House; and the public are assured that the Proprietors are determined to keep pace with other Dyers in prices, however low they may be reduced, and also to maintain that superiority in style and beauty of work, which has been so generally accorded to this establishment for nearly forty years.

Goods returned in one week, and satisfaction warranted in all cases. Office 35 Cornhill, Boston. m7 1y

HATS AND CAPS.—W. M. SHUTE, old stand 173 Washington street, has constantly on hand a full assortment of Hats and Caps, of all prices and qualities, from the best manufactories in the State.

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FOR SUNDAY SCHOOLS—Channing's Catechism—the Worcester Association Catechism—Bible Biography, in the form of Questions, with references to Scripture for answers—Allen's Questions, 3 parts—Gaulladet's Childs Book on the Soul; Gaulladet's Class Book of Natural Theology—Outlines of Scripture Geography, with an Atlas, by J. E. Worcester—Parley's Bible Geography; Hildreth's Lives of the Apostles—Cummings Questions on the New Testament—also, the Chapel Hymn Book—for sale at SIMPKINS'S, 21 Tremont Row. m7

HAHNEMANN.—Doctrine et traitement Homoeopathique des maladies chroniques traduit de L'Academie royale de Medicine, in 2 vols.

Traite de Matiere Medicales, ou de L'Action pare des Medicamens Homeopathiques, in 3 vols. Just received from Paris, and for sale at TICKNOR'S, corner of Washington and School streets. may 7

SEVENTY FIVE CENTS!—A large assortment of Bronze, Fawn and Black Kid Ties, at the low price of seventy-five cents a pair—this day received at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m7

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Hervey's Meditations and Contemplations, with a sketch of his life, London edition.

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PALFREY'S LECTURES—Academical Lectures on the Jewish Scriptures and Antiquities, by J. Gorham Palfrey, D. D., L. L. D., vol 2d, Genesis and Prophets—a few sets remaining will be furnished at subscription price, by the publishers, J. MUNROE & CO, 134 Washington st. m7

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Also a Large Collection of other valuable Books, School and Classical Books, and Stationary &c. for sale wholesale or retail, by CROCKER & RUGGLES NO. 107, Washington st. a 16

SCHOOL FOR GIRLS IN DUXBURY.

THE Summer Term of this School will commence on Wednesday, June 1st. Instruction will be given by competent and experienced teachers in the common and higher branches of English education—the French language—needle work and music. Pupils will receive every necessary attention both in and out of the school.

The Town of Duxbury is located on the sea shore 32 miles from Boston, and is considered a healthy, pleasant resort, especially in the summer season.

Terms, $30 per quarter, including board—Music $10 per quarter, extra. Refer to Rev. Josiah Moore, Duxbury, Alden Bradford, Esq., and Dr. John Ware, Boston. is2m may 7

OUR NATIONAL LEGISLATURE.—A Discourse delivered before the First Parish in Cambridge, on the Day of the Annual Fast, Thursday, April 7, 1842, by William Newell, Pastor of the First Church in Cambridge. Just published, for sale by JAMES MUNROE & CO., 134 Washington street. may 7

DRAWING BOOKS.—The Young Artists' Guide to the free and correct use of the black lead pencil, by F. Greenwood.

The Oxford Drawing Book, or the art of Drawing and the theory of Perspective, by N. Whittock, Esq.

The Early Drawing Book—Studies from nature, in progressive lessons for young beginners, by Geo. Childs.

New edition of Howitt's Drawing Book of Animals, consisting of fifty etchings from nature.

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SUNDAY SCHOOL DEPOSITORY—Depository for Sunday School Libraries, Manuals, &c. Just received a large and excellent assortment of Sunday School Books, at the old Sunday School Depository, kept by Benj. H. Greene, 124 Washington st. There may also be found all the principal Manuals used in our Sunday Schools, most of which are published as above. The following list comprises but a few of the variety that may be found there. Orders from the city or country will meet with prompt attention, and a generous credit will be given if wished.

A Gift from my teachers; Pathway of the Savior; My Guiding Star; Sacred Allegories; Words in a sunday school. These comprise the sunday school Library as far as published.

Grace and Clara; Blind Alice; Jessie Graham; Florence Arnott; Sunday School Present.

Christmas Eve; Useful and Happy; Simple Stories —Amendment; Reminiscences of a ruined Generation; Orphan Boy.

Mrs. Barbauld's Lessons; Childs Book of the Ocean; the Young Observers.

Julian, or scenes in Judea; the Child's Friend; Austin's Voice to Youth.

Jonas on a Farm, summer; Jonas on a Farm winter; Jonas a Judge; Jonas Stories.

Cousin Lucy at Play; Cousin Lucy at Study; Cous in Lucy's Stories; Cousin Lucy's Conversations.

Howitt's Books, Vols; Family Stories; Rollo Books, 10 vols; Rollo's Philosophy, 2vols.

Biographical Stories, Hawthorne; Grandfather's Chair; Liberty Tree; Youth's Sketch Book; Means and Ends; Things by right names.

Memoir Jas. Jackson, Jr; Merry's Moral Tales; Willey, the Wanderer; Young Rover.

True stories; Facts not Fables; Scenes in Nature; Historic Tales for Youth; Sketch Book; Integrity.

Susan Ellmaker; Poetry of the Seasons; the Casket of Gems; Parly's Bible stories; the Evergreen; the Little Child's Book, &c.

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BOOTS AND SHOES—THEO. H. BELL, 155 Washington street, opposite the Old South Church, respectfully informs his friends and the public in general, that he has received his full supply of Spring and Summer Boots and Shoes, of the latest styles, and of every description, consisting in part of

Ladies Kid Ties and Slips, of all colors,	75 to 1,25
" Light and Black Gaiter Boots,	2,00 to 2,50
" " " Half Gaiters,	1,25 to 1,50
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" Fine Kid and Morocco Village Lace,	1,13 to 1,38
" Fine Kid and Morocco Ties, spring heels and runarounds,	1,00 to 1,25
" Kid Ties

POETRY.

For the Register and Observer.

THE COMMUNICANT.

And can it be, that, at thy table, Lord,
Obedient to thy kind command I wait?
Can I draw near to thy neglected board,
Nor hear the fearful words 'too late, too late?'

I've roamed without thee o'er the sun-lit earth,
Plucking the flowers that blossomed but to die!
Grief's stormy hour and joy's exulting birth
By thee unhallowed, like a phantom fly!

And shall I miss thee at my side no more
Unseen, yet present with prevailing power?
Are all my wandering's from thy favor o'er?
Wilt thou not leave me in the troubled hour?

Admitted to thine earthly kingdom now,
Permitted through thy name to breathe my prayer,
In the for spirit land enwreath my brow
With the bright crown thy love perfected there!

In one of many mansions, hast thou sought—
Within thy father's house—a home for me?
Beyond the utmost reach of holy thought,
Guide me, redeemed, from sin and sorrow free!

IONE.

From the Dublin University Magazine.

THE WIDOW AND HER SON.

The sunset hour! how many hail
Rejoicing in its glow,
Bordering with golden hues the veil
That twilight spreads below.
Gladly the peasant sees its fire
Tinging the old tree stems,
Turning church window, roof, and spire,
To gold and living gems.

The lover hails its reign on earth,
For then he knows, full soon,
The loved one from her home comes forth,
To wander 'neath the moon;
But never may its fleeting waves
So fittingly be shed,
As on the hallowed place of graves,
The City of the Dead!

So thinks the pale and silent one
Who seeks her husband's tomb;
With him went down her cheering sun,
And all around was gloom.
Yet, as in darker skies there are
Some little streaks of light,
Still shines for her one lonely star,
When all besides is night.

She brings that living treasure here,
With awed and reverend tread,
Yet, with the love that casts out fear,
He stands beside the dead.

Her home hath grown a lonely place,
Though friends may gather there—
Without the one beloved face,
What pleasure can she share!

Her *home!*—no more her *house* may claim
A word so very dear,
The only spot that hath that name
For her on earth is *here!*

Now hath it grown a daily joy,
To steal from friends and kin,
And by this tomb, with that fair boy,
To talk of him within.

Each day he lists with ear intent,
To all she can impart,
She builds her husband's monument
Within that orphan's heart.

And who can tell but after years
May witness to the power
A mother's words and prayers, and tears,
Can have at sunset's hour?

When dark temptations shall be his,
Perhaps this thought shall save;
'My mother warned me once of this,
Beside my father's grave!'

Well, painter, didst thou choose the hour,
To paint the widowed one
Beneath the magic and the power
Of that declining sun.

This is the spot her heart holds dear—
This is her happiest time—
Her gentle spirit rises here
To something of sublime.
If 'midst her sorrow, hope, or pride,
Her heart may over-spread;
'Tis when these twain are by her side—
The living and the Dead.

MISCELLANEOUS.

POPULARITY—A DIALOGUE.

Scene.—A Lawyers Office.

ENTER PRESBYTERIAN.

Lawyer.—Good morning, Mr. P.—take a seat, sir. I attended your meeting yesterday. I was highly gratified with your new preacher. I admire the warm and powerful style your clergyman are of late adopting. It is certainly calculated to awaken the thoughtless. If you settle Mr. S. in your society, you may consider me as a subscriber. It is true I am not attached to any order of Christians, but I believe the great bulwark of our national liberties must be the diffusion of knowledge; and I have always observed that your people are patronizing and sustaining our seminaries and institutions of learning. By the bye, this reminds me that our election is at hand—I hope, Mr. P., we have the pleasure of numbering you with our friends in the approaching contest.

Presbyterian.—I will think of it (Exit.)

ENTER BAPTIST.

Lawyer.—Good morning, Mr. B., I am glad you have called. Well, I went down to the river, yesterday noon, to witness the immersion, and I must say that is a beautiful ordinance, and it seems to me that mode of administering is the most simple and primitive. To see a little group stand upon the banks of a flowing stream, unite their voices in that beautiful hymn, 'O happy are they,' while the candidate goes down into the water, brings forcibly to one's mind the scenes of Jordan and Judea. Besides your clergyman, Elder M. is a very interesting man. Your Church government I have always admired—it is so republican. It was Elder L., of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this fall, and I hope I shall find you, Mr. B. as firm a patriot as Elder L. has been.—(Exit.)

ENTER EPISCOPALIAN.

Lawyer.—Your most obedient servant, Mr. E., happy to see you sir. Well, I was in New York last week, and I walked four miles in the morning to hear Bishop H. He is truly a polished and eloquent man; and there is something in your mode of worship so systematic and so much in accordance with decency and order, and so much the opposite to that wild ranting kind of worship, that I have fallen in love with it. You see here I have purchased a Common Prayer Book. The organ and choir in Bishop H's church, are superior to any I have ever heard. I called on the Bishop the next morning, and obtained an introduction to him. He does not, of course, take any open part in politics, yet he gave me to understand in the course of our conversation, that his feelings were on the right side. (Exit.)

ENTER METHODIST.

Lawyer. How do you do, brother M., I call you brother, because my parents were Methodists. And when I was a child, the preachers used to visit our house, and I used to call them all 'brothers,' from hearing my father and mother call them so. It is singular how strong the impressions of children are. Though I do not profess religion, yet I always feel more at home in a Methodist meeting than in any other. And yet I do not know whether this arises so much from the force of my early impressions, as from that simplicity peculiar to your worship, and which is so congenial to my taste. I was riding through G. the other day, and as I came opposite a piece of wood, I heard the sound of singing. I immediately discovered there was a camp-meeting in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination. So I tied my beast to the tree, and after walking a mile I came to the ground. The first object that met my eye was the presiding Elder G., appealing in a most evangelical manner to the people who were seated beneath the shading branches of the surrounding forest. How forcibly it brought to my mind the Mount of Olives—I am considerably acquainted with Mr. G., and though he takes no part in the political contest of the day, yet in feelings he and I have always coincided. (Exit.)

ENTER UNIVERSALIST.

Lawyer.—How d'ye do, Squire? Well, I attended your meeting in the school-house the other evening, and was well satisfied with the sermon. Your preachers, whether right or wrong, are certainly men of talent. Mr. S. used most splendid imagery in his sermons, and his arguments, admitting the premises, were certainly irresistible. I should have been pleased to have invited him home with me, but my wife was rather out of health that evening. I cannot see, for my part, why people should be so prejudiced against your sentiments. They are certainly misrepresented. There is one thing people say about your doctrine, which is true;—and that is, that 'it is extremely captivating;' and as for its influence, I can say that many of our best citizens are Universalists. Let me see, I believe, Squire, that you have always been a warm politician and on the right side—Well, the approaching contest requires our unanimous exertions. (Exit.)

ENTER QUAKER.

Lawyer.—Well, Thomas, how is thy health? I am glad that thee has taken the trouble to call.

Quaker.—I do not trouble gentleman of thy profession very often; but I have called this afternoon to pay some money to thee. As we Friends do not believe in the art of killing men systematically, they oblige us to pay for the enjoyment of our principles; and I understand thee is—I forget what military people call it—the man who receives the constitution money.

Lawyer.—Yes, I wish I could get off as well as you do; whereas, it costs me ten times the sum, besides eight or ten days' drilling every year. But what renders the task more unpleasant, is the reflection that always arises when I see the banner flying, and hear the drums beating around me, that the object of all this preparation is to train us in the art of destroying each other. And then I always think of the peaceful settlement of Pennsylvania, by Penn. My Grandfather was a Quaker, and I have always admired their plainness of dress, simplicity of language and pacific sentiments. In short, Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker.—We shall never be all Quakers, so long as so many of us are hypocrites, and so long as hypocrites have so much influence. If thy grandfather was a a Quaker, I am sorry thee has so degenerated from thy ancestors. The scruples thee professes about military duty, condemn thee; for thee must be deluded by the devil to violate thy conscience at so great expense. Thee speaks our language flippantly, and admires our dress—thy ordinary dialect, and thy fashionable blue coat, figured vest, and gaudy watch embellishments, are incontestible proofs of thy sincerity. Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity. Thee reads a sermon for the Presbyterian in the morning when they have no preaching. Thee goes in the afternoon and leads singing for the Churchmen.—In the evening thee goes to the Universalist meeting. Thee admires the immersion of the Baptist, the camp-meeting of the Methodist, and the plain dress and language of the Friend, I will tell thee friend, thee strongly reminds me of my brown horse. I once employed an honest Irishman to labor for me. I sent Patrick out in the morning to catch my brown horse.—Now the brown horse ran in the pasture, in the middle of which was a large square pond.—Patrick was gone a long time, and at length returned with the beast, after having chased him several times round the pond. 'Well, Patrick,' said I, 'on which side of the pond did you find the horse.' Truth,' said Patrick, 'and I found him on all sides.'

[From the Courier.]

ELDER KNAPP.

The attention that Mr. Knapp attracts every where, and the extraordinary effects produced by his preaching, indicate some peculiarity or talent not generally possessed, unless, indeed, we admit, what some contend for, that all the effect is specially from God. 'A Paul may plant, and an Apollos water, but God giveth the increase.' This supernatural agency is not, however, in this age of the church, admitted by all; and *natural* causes are inquired after, when uncommon effects are produced. It has been said, that the continued interest he excites is very much occasioned by the *narrative* nature of his discourses. To this might be added, the *dramatic* dress in which they are frequently clothed. He often introduces real or imaginary characters, acting and speaking in a manner appropriate to each.

I had intended some time since, to have given a sketch of some portions of a particular sermon, embracing both the narrative and the dramatic: but the language and peculiarities have now faded from the memory. I can only give an outline or skeleton of certain parts, showing the plan or principle by which they are characterized, leaving the reader's imagination to fill up what is wanting.

The text was in Acts, xiii. 40, 41—'Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.' After some introductory remarks upon the danger and folly of despising the warnings and the operations of the spirit of God, especially at the present time, when they are so remarkably manifest, he proceeded to specify instances of this great sin, and of its consequences, cited from the Old Testament. He began with Moses in Egypt, who showed his divine commission to Pharaoh, in the miracles he performed, and in the judgments brought upon the land by Pharaoh's despising them, and refusing to liberate the Hebrews, whom he kept as slaves. This great monarch, said he, beheld, and despised, and wondered and perished. He also saw the red sea miraculously divide for their passage, and he no doubt 'wondered' at so astonishing an event;—but he 'despised and perished:' he and his armies were overwhelmed and drowned in its waters. The preacher here introduced, in his peculiar manner, by way of parenthesis, the observation, that *Moses was an abolitionist.* The Hebrews were slaves in Egypt, and he, by command of God, undertook to restore their freedom, to abolish their slavery, and to raise them to the rank of a flourishing, independent nation. In this, after great opposition, difficulty, and suffering, he finally, under God, succeeded.

Mr. Knapp next alluded to the destruction of Sodom. Lot warned the wicked inhabitants of the consequences of their great sins. He finally predicted the destruction of the city and all the inhabitants, on a certain day, by fire and brimstone. They only laughed at the prediction. They called him a fool or a fanatic. The *Universalists* gathered around him, and asked him if 'he thought a kind and merciful God would destroy a whole city, men, women, and innocent children, in so barbarous a manner? No, they had a better opinion of God. He was not such a cruel, malicious, unmerciful being, delighting in the misery and ruin of the children he had created.' On the morning of the appointed day, the sun arose in all his beauty and splendor: there was not a cloud to be seen in the whole heavens. The air was pure and serene, and there was never a fairer prospect of an uncommonly fine day. 'Ah, (said they to Lot) what do you think of this? Does this look like a storm of fire and brimstone? You see now what nonsense you have been telling us.' They 'despised' him and his preaching. But by, and by, the air began to change and become impure, the sky was overcast, the sun was obscured, and the heavens gathered blackness. These despisers began to 'wonder:' they became alarmed. At length, the thunderings and the lightnings commenced, and torrents of fire and brimstone were poured down upon this wicked and devoted city. Every soul perished, except Lot and his family, who departed in season to escape. Thus, these sinful and depraved unbelievers 'beheld, and despised, and wondered, and perished.'

Allusion was now made to Noah, and the building of the ark. He proclaimed the coming of the flood, and warned the people to prepare for it. He set an example by beginning to build an ark; and during the many years of his labor upon it, he ceased not to warn and advise all around him. But they would not believe him. They would, however, collect together and look on, and wonder and despise, and hold long conversations together. One would say, 'Our neighbor Noah is a very good, kind, well-meaning man, and a good citizen, and it is a pity he should be led away by such strange notions.' 'Yes, (said another) he means well: he is pious, sincere, and benevolent, and talks to us, no doubt, in good faith; but he has got a strange kink in his head, and there is no getting it out of him. I am afraid he will ruin himself in building this great useless ship.' 'So am I, (said a third.' He is not only honest and pious, but he is a man of excellent sense, and very shrewd in every thing but this. But he is perfectly deranged about this bug-bear of a flood, and I am afraid he will soon become perfectly insane. He is evidently a *monomaniac*, if nothing worse.' 'What a strange, inconsistent notion it is (said a fourth) to think that God, just as he has got his new world well peopled, after so many years, will now destroy all he has done, render all his labor useless, and be obliged to begin again! No—God understands and contrives and foresees better than all this.' 'Yes, (said a fifth) our neighbor is, in the main, a very good kind of a man, and I pity him. But I am afraid that by this absurd fanaticism, he will not only injure himself, but that he will make hundreds of others equally insane, rendering them unhappy in themselves, and useless, if not burthensome, to their families and to the community. I think it might be well to collect a mob in the night, set fire to his useless ark, and drive him away from this part of the country.' Thus they beheld, and despised, and wondered, till the flood came: till the predictions of Noah were fulfilled, and the unbelieving people were all drowned. They despised and perished—despised the warnings of God, and of his authorized servants, and the fate of these despisers was total, irremediable destruction.

David and Goliah were next introduced. When the heathen giant challenged all Israel to single combat, and the stripling David accepted the defiance, his own people, even the people of God, beheld and wondered, and despised. He trusted in God only, and in his aid; but his officious friends insisted on his putting on a coat of mail and heavy armor. They said he could not possibly conquer or defend himself without it. They wanted to send him to a *theological institution*, to prepare himself by human means, for being capable of becoming a successful instrument of God. Many of the Baptists do the same in our days. They think God cannot or will not empower his humble instruments to do great good, and convert souls, unless they have first been to a college or a divinity school. But God needs nothing of all this. So David took off his heavy, artificial armor, and trusted only in God and the little sling which God could easily render effectual. When Goliah and his associates saw this boy coming forward unarmed, they beheld, and despised, and wondered. They laughed at the idea of an unskilful shepherd-boy's pretending to oppose this mighty Goliah, especially unarmed. But though they despised and wondered, yet this armed giant was slain by little David, strengthened and directed by the God of Israel; and the unbeliever perished.

The taking of Jericho was also adduced. When the inhabitants saw the Israelites marching around their city, blowing ram's horns, they beheld and wondered. They could not imagine what it all meant. When they discovered that the Hebrew general expected to take the city by this means, they not only wondered, but they despised. They laughed at such a general, pronounced him a fool, and felt perfectly safe under the operations of such a new and strange act of war. They had expected he would attempt to throw down their walls by battering rams, instead of ram's horns; and they could perceive no connection between blowing horns and the falling down of strong walls. But God could render any means effectual; and by this method, foolish as it seemed, was Jericho taken, according to the divine command. Though the people of that heathen city beheld, and despised, and wondered, yet they perished.

Elijah's challenge to the priests of Baal, and his calling down fire from heaven to consume the wood and the sacrifice, was alluded to; but it is unnecessary to enlarge. These instances, with descriptions and imaginary dialogues, intermixed with some quaint ideas and expressions, and novel, unexpected remarks, fixed the attention of a crowded audience through a long discourse. The application and conclusion were addressed to the conscience and the feelings, in reference to what he considered the wonderful operations of God then going on in this city. He warned all present not to oppose this work. He invited them to join in it; to repent and be converted, and save their own souls. But if they would not do this, let them not prevent others: 'For if this congel or this work be of men, it will come to nought; but if it be of God, *ye cannot overthrow it*: lest haply ye be found even to fight against God.' 'Beware, therefore, lest that come upon you which spoken of in the prophets: *Behold, ye despisers, and wonder, and perish.*'

MELANCTHON.

DUTY OF DOMESTICS.

Want of consideration for those of our fellow-creatures whose love is of importance to us, is not, however, a subject upon which we have so much cause for complaint. It is towards those to whom we are connected by social ties, without affection—and under this head, the situation of domestics claims the greatest care.

Domestics are generally looked upon, by thoughtless young ladies, as a sort of household machinery, and when that machinery is of sufficient extent to operate upon every branch of the establishment, there can be no reason why it should not be brought into exercise, and kept in motion to any extent that may not be injurious. This machinery, however, is composed of individuals possessing hearts as susceptible of certain kinds of feeling, as those of the more privileged beings to whose comfort and convenience it is their daily business to minister. They know and feel that their lot in this world is comparatively hard; and if they are happily free from all presumptuous questionings of the wisdom and justice of Providence in placing them where they are alive to the conviction that the burden of each day is sufficient, and often more than sufficient for their strength.

In speaking of the obligation we are under to our domestics for their faithful services, it is no uncommon thing to be answered by this unmeaning remark; 'They are well paid for what they do,' as if the bare fact of receiving food and clothing for their daily labor, placed them on the same footing with regard to comfort, as those who receive their food and clothing for doing nothing.

There is also another point of view in which this class of our fellow-creatures is very unfairly judged. Domestics are required to have no faults. It is by no means uncommon to find the mistress of a family, who has enjoyed all the advantages of moral and even religious education, allowing herself to exhibit the most unqualified excess of indignation at the petty faults of a domestic, who has never enjoyed either; and to hear her speak as if she was injured, imposed upon, insulted before her family, because the servant, who was engaged to work for her, had been betrayed into impertinence by a system of reproof as much at variance with Christian meekness, as the retort it was so well calculated to provoke.—*Mrs. Ellis.*

A CHAPTER ON FLOWERS.

Flowers, of all created things, are the most innocent and simple, and most superbly complex—play things for childhood, ornaments for the grave, and the companion of the cold corpse in the coffin. Flowers, beloved by the wandering idiot; and studied by the deep thinking man of science! Flowers, that of all perishing things are the most perishing; yet of all earthly things are the most heavenly! Flowers, that unceasingly expand to heaven their grateful, and to man their cheerful looks—partners of human joy, soothers of human sorrow; fit emblems of the victor's triumphs, of the young bride's blushes—welcome to crowded halls, and graceful upon solitary graves! Flowers are, in the volume of nature, what the expression, 'God is love,' is in the volume of revelation.

What a dreary desolate place would be a face without a smile—a feast without a welcome! Are not flowers the stars of the earth, and are not flowers stars of heaven? One cannot look closely at the structure of a flower without loving it. They are emblems and manifestations of God's love to creation, and they are the means and ministrations of man's love to his fellow creatures, for they first awaken in his mind a sense of the beautiful and the good. The very inutility of flowers is their excellence and great beauty, for they lead us to thoughts of generosity and moral beauty, detached from, and superior to, all selfishness, so that they are pretty lessons in nature's book of instruction, teaching man that he liveth not by bread, or from bread alone, but he hath another than an animal life.

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